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NO. 2

Editorial

IN making this issue of the RECORDER a special number on woman's work it has been with no desire to trench at all

Woman's Work for Women.

upon to prerogatives of that excellent bi-monthly, "Woman's Work in the Far East," but only to bring more prominently before our readers, some of whom probably do not see "Woman's Work," a few of the present needs and conditions of this which is now so great a part of mission work. In the incipency of mission work in China it seemed as if there were but little that woman could do except look after the household and try and gain an entrance here and there as the door seemed to open. But gradually her sphere has broadened, work has developed along unexpected lines, new and ever more pressing calls have been made upon her time and energies until to-day the question is, not what to do, but what not to do. The condition of the Chinese women, especially among the well-to-do classes, has changed within the past few years beyond all anticipation. The interest and attention of the women of Christian lands has also been developed in the formation of societies, the collection of funds, administration, etc., until a great part of the church's work, in some denominations, in the line of missions, is done by the women. It's a shame to the men that it is so, and they seem to be slowly beginning to realize the fact and to bestir themselves.

It is a question with some to what extent women should be allowed to travel about the country in China, doing evangel-

istic work, etc., and, viewed from the standpoint of cool caution, it does seem a little out of the way. But judged by results, we are led to confess that this method of work seems to be abundantly justified. And ordinarily the risks involved in work of this kind in China have been very small and such as need deter not even the most timid. To the lasting honor of the Chinese we must confess that, as a rule, a foreign lady speaking the language, and going with an heart of love, will find safety, and often courtesy in most of the towns and villages of China, if she but be discreet.

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UNDER generally favourable auspices and with a comprehensive representation the International Opium Commission

The International Opium Commission. begins its labours on February 1st. Although as the chief opium-consuming and one of the largest opium-producing countries

of the world China is with India most closely concerned in these proceedings, it is to be remembered that the object of this Commission is not simply to deal with the situation in these lands, but with the weightier question of the control of the opium trade over the whole Eastern world. A timely publication by Mr. Arnold Foster, now on sale in Shanghai, reminds all interested in the question on its Anglo-Chinese side that the final issue of this discussion must be one of international righteousness. Should Great Britain rise to the standard the situation demands from a Christian nation and forego speedily her opium revenue, she may yet snatch victory from the jaws of moral defeat and, as she did in the slave trade, make a glorious *amende honorable* for her mistaken and abasing policy through past years.

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THE reading of the Report of the Malay Straits Opium Commission is not an inspiring task. There is such an entire

The Straits Settlements Opium Report. absence of the consideration of the moral issue involved in the practice of opium smoking that it seems doubtful if it was ever thought of by the Commissioners. The financial side

of the question looms so large in the Straits that it was bound to vitiate the conclusions of a local official enquiry. In 1906 53% of the total income of the Straits Settlements was derived from the opium tax. The report recommends a government monopoly of opium production as a means to reform, a striking

comment on the fear expressed by some foreign officials in China that the Chinese government is looking to a monopoly as a source of income. It further recommends that no smoking be allowed in brothels and that neither women nor children be allowed to purchase the drug. To the statement that there is very little excessive smoking in the Straits made in the report, Bishop Oldham replies with a minute of dissent, stating that in most cases there can be no such thing as 'moderate' smoking. The final conclusion is that nothing but gradual palliative measures can be attempted until the Chinese and Indian growth is under proper control. The opium problem is resolving itself into one of cutting off the supplies at the source by dealing with the poppy crop.

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WE cannot leave the subject of opium, which is so particularly before our minds and in our hearts at this time, without drawing attention to the work which it is specially given to all women to do in connection with social reform.

Women and the
Opium Reform.

What women have done for temperance in Western lands in an unobtrusive, but nevertheless most effective way, may be done in a similar manner, if in a lesser measure, by the women of China in relation to the opium reform. While it is not given to the women of China to set the standard of social taste in the sense in which women are the arbiters of conduct in other lands, yet a definite stand made by the young women of this empire might prove very effective in defining the attitude of young Chinese men towards the opium vice. It is certain that the influence of girls trained in Christian teaching will be anti-opium. It would be well to make them realize to how great an extent the influence they possess may become effective if they are united by a common purpose. They should become the missionaries of a forward movement aimed at the banishment of the opium pipe from every educated home.

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THERE are other social reforms most urgently needed in China, to the accomplishment of which the young womanhood of China, if trained upon right lines, might contribute very largely. The domestic infelicity so common throughout Chinese homes owes more than a little to the incubus of chronic debt which runs like a canker through the whole social organism. How much

Women and
Social Reform.

of this family indebtedness is due to useless waste and vulgar display in connection with marriage and funeral ceremonies is well known. Many a young man and woman have started married life overweighted from the beginning by a load of debt that nothing but death seems likely to relieve them from. While a great change in relation to such ceremonies as we have mentioned may be observed in large centres, such as the Treaty Ports, it is doubtful whether the change is in the direction of economy. The type of present now expected from the parties to each other is changing its form without either a decrease of expense or an increase of utility. And in connection with funeral display, we observe that Chinese families who desire to be thought progressive are wasting more on pseudo-foreign wreathes and floral decorations than they did aforetime on the ceremonies now passing away. It would greatly conduce to the happiness of Christian family life in China if the young people of our churches were led to conceive of ostentatious display by means of borrowed money as essentially vulgar and therefore un-Christian, and are thereby brought to an appreciation of the dishonesty of debt.

* * *

ARE we educating a certain section of our Christian girls beyond both their station and the present social conditions of Chinese church life?

What becomes of
our School Girls?

The question is raised as the result of a complaint which has been heard from Christian preachers and teachers in mission service, that the class of young women to whom they would naturally look for wives for themselves is largely removed from them by the fact of a superior education which makes these girls eligible candidates for betrothal to wealthier men of progressive, but not necessarily Christian, conviction. Such a situation, if true, calls for thought and attention.

It is scarcely credible, though it has been asserted, that many of our Christian girls are marrying non-Christian husbands and our Christian young men marrying non-Christian wives from this cause. If such is the case our education of the womenhood of China is a little missing the mark. Allowance must be made for the natural difficulties of a transition period; still it is worth while to stop and enquire whether sufficient attention has been paid, in our educational systems, to the demand within the church for educated wives for ministers,

teachers and helpers. It is futile if not fatal to attempt a work outside the first line of duty, leaving the home duty unfulfilled. The latter must be first met and the former not left undone.

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THE attention of the world is being focussed upon China in an unusual degree at this time. Besides the Opium Commission, of which we speak elsewhere, there are three **The Educational Commissioners.** representatives, one from England and two from the United States, coming to China to study the educational problem; one, Lord Cecil, with an eye, perhaps, to a great Christian university, and the others, Professors Burton and Chamberlain, seeking to know just what are the needs of China, educationally, and how to meet them, and then to report, as we understand it, to men of great means who are devising liberal things for China. While we welcome them most heartily and wish them every success, we certainly do not envy them the task. China is a land of such multitudes of peoples, using such different languages—dialects, if you prefer—and separated by such vast distances that is, if we reckon distances by the time it takes to cover them, that it becomes an almost hopeless task to try to formulate schemes which shall meet the needs or even serve as examples to the whole country. It is well, however, that the subject should be looked at from every point of view, and we are glad that the missionary is not to be left alone to express his judgment on so great a problem. Some think he is biassed, or narrow-minded, or living in such a limited sphere that he is therefore incapacitated. And for this reason we rejoice the more that men from other lands, with broad views and, we trust, with open minds, are coming to view the land and give their verdict.

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THE advice of the specialist is an essential factor in the success of any enterprise, but it is almost certain to fail at some point unless backed up by expert local knowledge. **An Effective Partnership.** Cosmopolitan outlook and local intensity is the combination we require in this empire. While there is less possibility than used to be the case of getting into a rut, for China herself moves fast, yet there is always the danger of narrowness of vision leading to inability to correlate our part of the problem to the whole. The reminder that visitors from home lands bring us of the world-wide nature of the task we

are sharing in is not a little helpful in keeping the mind alert and the ideal high. Yet the missionary in China cannot help feeling that no plans for the uplift of the empire will be thoroughly effective which fail to make use of a greater knowledge of actual conditions in regard to place and people than special commissioners who are without China experience can possibly give. In any plans for large development of work for the good of China the man on the spot commands the situation, and when he is backed by the large knowledge of the specialist something more effective than has yet been seen should result.

Meanwhile there is another element in the situation which may not be ignored. We refer to the Chinese government. Their point of view has to be both heard and considered.

* * *

ONE of the pressing duties of the leaders of Christian thought in China is to preserve, by all the means within their power, the internal unity of the church militant. **The Ideal of Service.** The failure of the church Catholic in Western lands to sustain full orb'd, the complete ideal of service for the spiritual and social welfare of mankind, has resulted in the uprising of numerous organizations, loosely affiliated with the Christian church as such, drawing their membership chiefly from the church community, and upon these seems to devolve, by common consent, responsibility for certain forms of work which should be definitely Christian and an integral part of church service; for instance, temperance, civic righteousness, social purity and the like. In other words, the very existence of these societies as separate entities working for the cause of Christ in the world is, in itself, an evidence of the failure of the organized Christian community to meet the needs of the age.

In China the opportunity lies before us to give to every member of Christ's church a full knowledge of individual responsibility for the perfect obedience of the Christian man and the fulfilment of the whole law of Jesus Christ. It will be therefore a matter for regret if, at the outset of the church's career in this land, responsibility for any form of work is apparently to be delegated to a section of the Christian community, either within the church or affiliated to it by the formation of societies calling for a separate membership for special service, thereby lessening the sense of duty which the Christian profession must lay upon all followers of our Lord.

EVERY suggestion which comes for the establishment of separate societies, the members of which bind themselves to a work which is the normal duty of every church member, should be carefully considered in the light of its possible influence on the common ideal. **Deepen or Diffuse?** Evangelization is not the special duty of any one section of the church, or any society within it, but is a charge laid upon all, to each according to his several ability. Temperance and purity crusades may not be handed over to a coterie, however earnest and energetic, to the weakening of the sense of responsibility on the part of the rest; they are the plain duty of every disciple. There is an atmosphere of spiritual specialization abroad which makes for the efficiency of the few in the sphere of Christian service and the degeneration of the many. It is the general standard of service that tells most and finally after all, and at the present time we need in our Chinese churches intensification of spiritual energy rather than ramification. The help which specialists in Christian work coming from the home lands may render and which is to be thankfully received is the iteration of the duty of every Christian and the whole Church to every form of service which the ideal of the Kingdom contains.

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MEANWHILE we are pleased to see that the work of federation and consolidation is making progress, though slowly, in some parts of the land. Recently we note in **More Consolidation.** Shantung that the Anglican Mission, of which the Right Rev. G. D. Iliff is Bishop, has joined the Union Arts College at Weihsien in connection with the Shantung Protestant University, and is sending a representative of the Mission to teach in that institution. The University now comprises the Union Arts College in Weihsien, the Gotch Robinson Union Theological College in Tsingchowfu, and the Union Medical College in Tsinan. Originally embracing but the English Baptist and American Presbyterians, this now includes the Anglican Mission, and the basis of union has been amended so as to include other Missions in Shantung or neighboring provinces. Every work of this kind is a step in the right direction.

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The Sanctuary

The effectual fervent prayer of a righteous man availeth much.—St. James v. 16.

For where two or three are gathered together in my Name, there am I in the midst of them.—St. Matthew xviii. 20.

"The world just now is sadly in need of better service, but before this can be rendered there must be better prayer. A low standard of prayer means a low standard of character and a low standard of service. Those alone labour effectively among men who impetuously fling themselves upward towards God. In view of this it is a comfort to feel that no earnest man, whatever be the stage of his spiritual development, can be satisfied with his present attainments in the life of prayer. Fortunately for us, here as well as in other departments of life, the ideal is always pressing itself upon our notice and making the actual blush with shame for what it is. And it is just because this is so that there is hope of better things. The ideal beckons as well as condemns. What if long steepes of toil, strewn with the stones of difficulty, lie in between! God's home is far up on the hills, and nowhere is He so easily found as in a difficulty. As has been said, prayer is quite the most difficult task a man can undertake, but it has this gracious compensation that in no other duty does God lend such direct, face-to-face help. Man may speak wise words about prayer, the church may bid to prayer, but God alone can unfold to souls the delicate secrets of prayer. The best help is for the hardest duty—the help that comes straight from the Lord."—From "With God in the World", by Bishop Charles H. Brent.

PRAY

That the civilization of China may be so transformed as to make for the development, expansion and ennoblement of Chinese womanhood. P. 79.

That for the welfare of China a separate home for each family may become the rule, and that the center of each home may be the Christian wife and mother. P. 68.

That Chinese women may no longer be satisfied with the conditions that shut them in and the world out, or with jewels, money, novels, slaves, and gossip—but may learn the highest ideal. Pp. 79, 80.

That the spirit of patriotism, of reform and of heroic self-sacrifice

which is becoming apparent among the young women of China may be real and may be turned to true ends. P. 70.

That Chinese mothers, wives, sisters and daughters may become so ennobled as to command the consideration and respect of the men of their households, and so be able to influence them to higher and holier lives. Pp. 69, 72.

That increasing numbers of children may daily be brought under Christian influence. P. 77.

For such resources as will make it possible for every new opportunity for work among women to be accepted immediately. Pp. 78, 85.

For increased numbers of women missionaries of discretion and tact who shall disarm criticism, avert suspicion, and turn enemies into friends. P. 73.

For more and more of successful house visitation P. 73.

GIVE THANKS

For the longed-for transformation that has come and still does come after the "long struggle." P. 80.

For the many homes that are centers of light and joy and for the men and women of transformed lives who make them so. P. 68.

For the willingness to endure hardship which has from the first characterized the women who have assisted in the task of evangelizing China. P. 72.

For the hospitals, schools, and institutions for the afflicted, where the Chinese girls and women have been taught by the examples of consecrated Christian love and devotion. Pp. 74, 75.

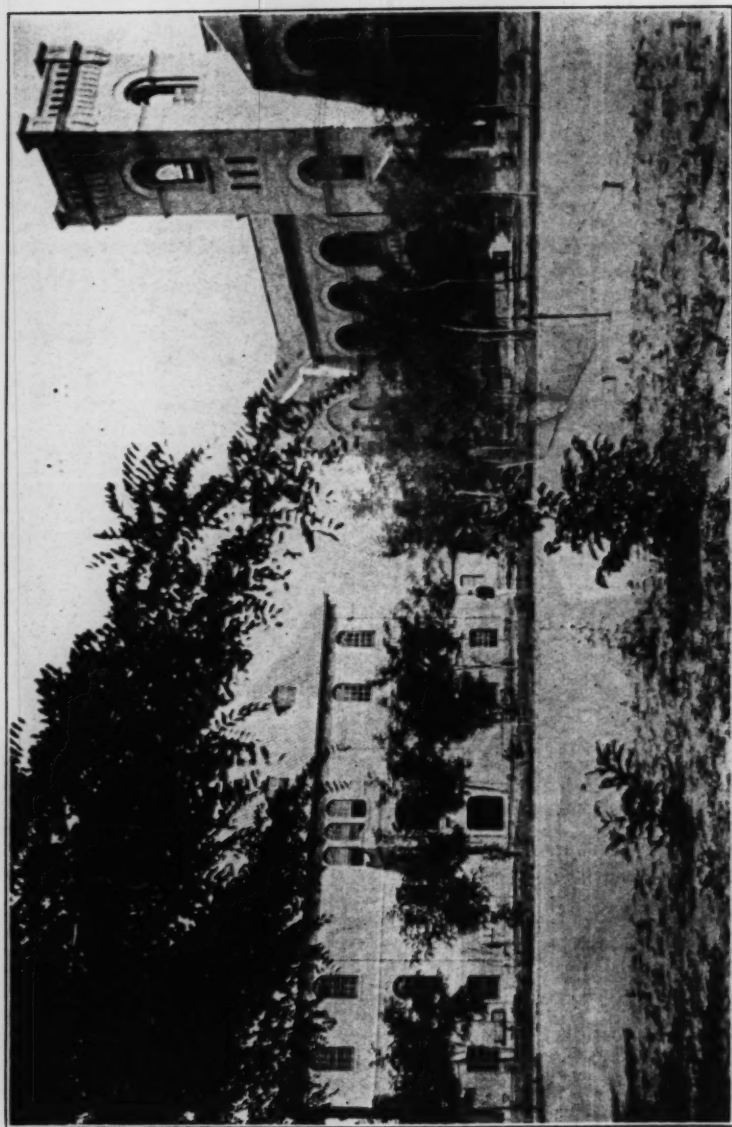
That the young women trained in Christian institutions have been able so to approve themselves as to be held in high regard by their own people. P. 81.

For the encouragement given by the numberless instances of husbands who now provide instruction for their wives. P. 69.

For the many and great opportunities for Christian work in the homes of both rich and poor. P. 76.

Will all missionaries remember in prayer throughout this month the labours of the International Opium Commission.

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SHANTUNG PROTESTANT CHRISTIAN UNIVERSITY, WEIHSIEN.

Contributed Articles

An Onlooker's Impressions

BY MRS. J. W. BASHFORD

A YEAR of absorbing interest had been spent in journeys to and fro among the missions of China when a round-the-world traveler, who was introduced to me on going aboard a coast steamer, inquired abruptly: "Are the missionaries really doing anything?" The form and tone of the question indicated that a negative reply was confidently expected. "The missionaries are doing an amazing work," I answered. "Have you visited any of their stations?" No, she had seen none of them. She had been four months in China, but not even from a city wall had she viewed a mission compound, nor had she talked with a missionary. She had just spent ten days in Peking, where she might have visited any of a half dozen Christian centers, but her time had all been passed among street scenes, temples, and curio shops. She had heard nothing of the wonderful educational changes going on all over the empire, had been told that the missionaries were not accomplishing anything, that the country was hopelessly decadent and would be divided among the Great Powers. Where should one begin to tell what the missionaries were doing? Fortunately an interruption came at this point and further effort was spared, for at tiffin it chanced that there sat beside me a charming young Chinese lady, who spoke English well. She was the daughter of a Chinese pastor, had been educated in a mission school and was the wife of a Christian man, educated in another mission, who was holding a responsible position under the government. She was making a long journey alone to visit her husband's mother and give her needed care. The meal over, it was with great satisfaction that I sought out the skeptical American lady and presented to her this fine product of missions, for here was one who would grace the best circles of society in any land, with a light in her eyes that revealed the Spirit's indwelling and a face that seemed to say to all: "What can I do for you?"

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Her personality proved an effective answer to the other's query. In the conversation that ensued between the two ladies the stranger from across the sea got her first view of new China. I was glad to be able to add that I had seen some thousands of Chinese Christians; many of them men and women of genuine devotion, was familiar with scores of shining faces and transformed lives and had visited not a few homes which were centers of light and joy.

Nothing is plainer than that men and women of a new type are coming out of the missions; especially are the women changed from head to foot, for they now appear with unbound feet and unbound minds. The genesis of these new lives is not far to seek. Some of them trace their family lineage back in unbroken lines for a thousand years, but the Christ-likeness has been stamped upon them in two or three generations at the most, and wherever one shows rare strength and purity the hall-mark is evident. The impress has been made by some noble, self-sacrificing teacher or preacher who has poured his or her life into the upbuilding of character. Here is apostolic succession in its original simplicity—a joy to witness, a power to covet.

The new type of home gives assurance that the Christian stamp will stick. Consul-General Denby has well said: "The most optimistic imagination cannot take too favorable a view of the future of China when a Christian wife shall be the center of even a small proportion of its homes." In a home where the wife is respected and her welfare regarded, where the family eat together and ask a blessing on the meal, where prayer and song replace bitterness and reviling, there is a "psychical climate" in which growing youth thrive. A separate house for each family is an ideal encouraged wherever practicable. Only under such conditions can a Christian family set up its own standards and avoid the contaminating influences of great households, with their polygamy, slavery, infanticide and numberless idolatrous practices.

A Chinese scholar was returning from a visit to America. He had seen farms and factories, railroads and machinery, schools, churches, hospitals, public institutions, and had marveled at the general intelligence and prosperity of the people. Where was the key to such widespread success? He would not admit that his own people were in any way inferior in native ability, industry, or aptitude for the highest arts. On the

homeward voyage he made the acquaintance of a family of missionaries who could speak his language. Noting day after day the mother's watchful care and training of her children, he said: "I have found the key to Western civilization. The mothers of China cannot train our children as you train yours. This is our need." It is this great national need that is being patiently ministered to in every mission home and through every mission agency. No wonder the people say in such an atmosphere of love and purity: "This is just like Heaven," or that the sympathetic Bible-woman who carries peace and goodwill into cheerless homes is thought to be "some relative of God." No wonder the foreign visitor, after weary days among squalid villages, and more weary nights in wretched inns, says on reaching a mission station: "This is Paradise Regained."

When a missionary years ago talked to a group of women about the bliss of heaven one of her auditors said: "It would be heaven enough for me to have my husband walk beside me on the street as yours does with you." This new fashion is coming into vogue. It is now no uncommon thing to see husband and wife calling together on their friends; a bride smiles, even talks and sings at her wedding; the family go to church together and the father carries the baby. It may yet be long before a brutal husband will cease to exclaim in amazement, when a woman physician protests against his cruelty: "Isn't she my wife? Can't I do what I please with her?" But there is great encouragement in the numberless instances in which husbands now provide instruction for their ignorant wives, neglected in childhood, and take no small pride in their ability to read, to keep accounts, and to order their households aright.

Christianity is not only demonstrating anew on the vastest scale ever witnessed, its power to satisfy the deepest human needs, but its leavening and inspiring influence is creating new and ever higher needs. The educational awakening of China is the marvel of the age, and of the many marvelous phases of this awakening the most surprising of all is the widespread demand for the education of women. No better proof could be desired of the effectiveness of missions on a national scale. They have created a demand beyond the present possibility of supply. When a Chinese reformer visited a mission school and heard that the gate-keeper's daughter was a teacher and that the sewing woman's sons were in college, he said to the lady

in charge: "You are indeed turning the world upside down." It can no longer be taken for granted that the "study-book child" is a boy. The girl is having a chance.

There was no more dramatic moment in the great Centenary Conference of Missions in Shanghai than that in which Mrs. Tsêng Lai-sun was presented to the body as a pupil in the first girls' school ever known in China. It thrilled all hearts to look into the bright face of this eldest of the new women of China and to think of the significance for the most populous people of earth of the new movement started by Miss Aldersey in Ningpo in 1843. Before the mind's eye there quickly passed in review the happy thousands of girls who have since enjoyed the privileges of mission schools and are now a mighty uplifting influence in numberless communities. It is an added joy to reflect that missionary initiative and missionary success have prepared the way for the opening in this first decade of the new century of many schools for girls under private and government direction. The young women trained in the missions are coveted as teachers, and the results there achieved are everywhere desired, though the Christian principles and methods involved may not be acceptable or realized as essential. The nation has yet to see that only the learning that is coupled with sound character will exalt a people.

Educated women are certain to exert great influence in China, because of the universal reverence for learning. Multitudes have not yet seen this new wonder of the age—a woman who can read—but all are prepared to honor her as a superior being. In the popular thought she is set on a pedestal and men and women alike look up to her. That an educated woman should be made a secondary wife is not to be thought of. This splendid new public opinion will deal a death blow to polygamy. The glory of the red bridal chair, the tyranny of the mother-in-law and the posthumous honor of the widow's arch are not now all that life holds for women. We may not fully agree with the radical principal of a provincial normal school for girls when she says in an address to her patrons: "Whatever heaven intends men to do that also women are to do," but certainly a wide door of opportunity is opening to the educated women of China and happily the first to enter it are Christians with true ideals of service to their people. The spirit of patriotism, of reform, of heroic self-sacrifice, is as apparent among the young women as among the young men of the land.

The missions, through the introduction of true standards of living, of teaching, of healing, have set a new pace for the nation, and multitudes are trying to keep step. Mission schools of all grades, from the kindergarten to the normal school and college, form "the pattern shown in the mount", after which the new Western learning, now required by the government, is being fashioned. Schools for the blind, the deaf, the orphaned and destitute, with training in books and in varied industries; schools of high grade for nurses and physicians, all have found a place in mission enterprise and are receiving the public favor that promises the early adoption of their aims and methods in government institutions for the defective classes, in addition to a system of general public instruction. There is every reason for strengthening the missions at this time when their utmost output will be utilized as teachers and leaders of the race.

"How can we be sure of the will of God?" "How can we know that the Holy Spirit is in our hearts?" "How can we make our lives count for the most for China?" These are some of the searching questions that show the lofty purpose stirring the hearts of thousand of Chinese youth. Of many it is true, as one wrote to his teacher, "I am reading God's holy book every day and believing it." This estimate of real values and this atmosphere of spiritual success appear in every mission. They make of every genuine missionary an optimist as he looks out upon the future of China. His is not the optimism of the idler who assumes that everything will somehow come out right in the end, but the well-grounded assurance of one who sees to it that life plans and purposes are right in the beginning and confidently builds on the sure foundation that no flood can sweep away. He holds the key to the solution alike of personal and of national problems. "To lend a hand" in such an enterprise is to share in the greatest of world movements and to see the kingdom of heaven visibly appearing upon the earth.

Missionary Women Workers in China

BY THE REV. LL. LLOYD.

IT is hardly possible to write on the subject of women's work anywhere without saying something at the outset with reference to the unique influence which women have ever exerted in the world. We sometimes say that "the hand which rocks the cradle rules the world", and although the

statement may seem to savour somewhat of exaggeration, yet we cannot read the annals of any civilized country without seeing how greatly women have influenced national character and national life. They have again and again made their power felt in the court, in the senate, in the forum, and in the church, and no doubt they will continue to do so till the end of time. It is most interesting to the Christian student of the Gospels to notice the part which women played during Christ's earthly ministry, and to their honour be it said that with the one exception of Herodias, all the women of the Gospel story are conspicuous for acts of signal faith, of strong love, or of true devotion, worthy predecessors of those who have leavened the world with their whole-hearted sympathy and patient service.

In China herself more than one woman has made her influence felt throughout the length and breadth of the empire, and the most recent of these—the late Empress-Dowager—for whom the nation is now in mourning, made her power manifest in every province and city of this mighty land. One is apt sometimes to imagine that because woman very frequently in Eastern lands is hidden from view almost or entirely, she therefore can exert very little influence and need hardly be taken into account in considering social or moral questions. But to think thus is to make a great mistake. Mothers, wives, sisters, and daughters will always be able to sway in a greater or lesser degree the minds of the men of their households towards good or evil, and the character of a nation will usually largely depend upon the character of its women folk.

It is quite impossible for anybody who considers the subject at all to think lightly of the immense assistance rendered by women in the gigantic task of evangelizing China. The pioneers of the work, our brave and undaunted predecessors, felt, and no doubt rightly so, that it was impracticable and unwise for foreign women to be much in evidence at the beginning of things. The country was too unsettled, the hostility of the official classes and literati too marked, and the ignorance of the Chinese people generally too dense to permit of Western ladies travelling much outside the Treaty Ports and much less settling inland amongst the people, and it is only within the last thirty years that women have been able to traverse the highways and waterways of China in comparative safety and without molestation, though they have had and still have to endure a good deal of hardness as good soldiers of Jesus Christ ;

it need hardly be said that they have endured this without complaint and as a matter of course. These ladies have, as a rule, exercised so much discretion and tact and shown such a deep practical sympathy with their suffering Chinese sisters that they have almost invariably disarmed criticism, averted suspicion, and turned enemies into friends wherever they have been stationed. In many important centres they have opened boarding-schools for girls, and by so doing have dispelled for ever the idea so long and so tenaciously held by the Chinese of all classes that women is only the drudge, or at best, the playmate of man and that consequently there is no need for her to be educated or to learn anything beyond her wifely and motherly duties. Alongside these educational institutions stand the training schools for Bible-women and station class schools, all of which are doing a work of the first importance, which must have a very real bearing upon the future of China, sending forth as they do year by year well-taught Christian women, fitted to be teachers of others and whose eyes have been opened to see the exceeding sinfulness of sin and the enormity of the many vicious practices to which the Chinese are addicted, women as well as men. That these women do seek to set a higher standard of living before their sisters, and exemplify it in their own households, can be proved abundantly in almost every Christian centre. In addition to the agencies above mentioned must be added the establishment of hospitals for women and children in most influential cities, under the charge of qualified ladies, assisted by a staff of trained nurses. Only those who have some knowledge of the quackery and superstition which largely compose the art of healing in China, can have any idea of the immense boon such institutions are to the sick and suffering. Our Chinese sisters naturally shrink from consultation with medical *men* from abroad ; indeed it would be considered a gross breach of etiquette for them to do so even now in many parts of the empire, but they readily attend hospitals specially built for their benefit, and untold blessing, both to body and soul, is the result to thousands of them.

Another branch of Christian work in which women are pre-eminently successful in China is that of house to house visitation.

Speaking generally, I think it is true to say that we men are not, as a rule, so well fitted for this work as our sisters. Our

tread is too heavy and our voices too loud ; we lack, in some degree at least, the patience and sympathy, the love and tenderness which are peculiarly feminine graces, and which are so conspicuous in the lives of the devoted band of ladies who are working with us for the moral and spiritual uplift of these millions.

The various philanthropic institutions which are springing up in so many centres, must not be omitted from such a paper as this. Schools for the blind, for the deaf and dumb and for orphans, homes for lepers and for the aged poor, asylums for the insane and for foundlings,—these are on the increase continually and are almost wholly in the hands of women. Naturally the Gospel of Christ has appealed with special force to these afflicted and outcast people.

Having thus taken a rapid survey of the valuable services which women are rendering for the cause of Christ throughout this interesting land, we shall do well to remind ourselves that hardly any of the work above-mentioned could have been done at all except by women. Had they refused to embrace the opportunity which presented itself of entering these long closed doors, that the love of God in Christ and all the other benefits and blessings of the Christian faith might be made known to their Chinese sisters, such work must have remained almost wholly undone.

From time to time rather severe criticisms are passed upon the policy of allowing cultured ladies to travel and work in inland China because it entails so much rough travelling, hard faring and isolated living, to say nothing of the dangers which must surround those who thus take their lives in their hands. There can be no doubt, I think, that much of this criticism is the outcome of real sympathy and is prompted by a desire to save suffering and pain. But it must be remembered that nobody has a right to forbid God's servants going where they feel He sends them and that we cannot and dare not forbid our sisters having a share in our great task if it is their wish to join us. Of course every wise precaution should be taken to avoid unnecessary suffering or danger, and, as a rule, no doubt single ladies should be stationed near married missionaries and their families, but no fixed rule can be made, and it is a noteworthy fact that apart from widespread trouble, as in the case of the Boxer outbreak, missionary ladies have hardly ever been maltreated or subjected to insult or injury.

In conclusion I should like to mention a few facts which it seems necessary for our sisters to keep before their minds as they carry on their self-denying labours amongst these women and girls of China, and I need hardly say that these remarks are made not with any idea of criticising or blaming anybody, but because I feel that their careful consideration and observance will enable this valuable work to be done with greater hope of success and without stricture.

And first of all let me say that I think Western ladies *must be careful as far as possible to confine their ministrations to those of their own sex and to children*. I know of course how almost impossible this is, especially in carrying on hospitals and dispensaries, or in house to house visitation; men will come to women's hospitals for help and healing and they will also come and listen to the message of the Gospel when it is being told to the women of the household, and it is most difficult to turn them away or cease one's work because they are present. But our ladies can do their utmost (as most of them already do) to make it clear that their mission is especially to women; they can quietly ask men, when their presence is distinctly inadvisable, to withdraw and leave them with their female relatives, and they will usually be at once obeyed. The Chinese of almost any class have an innate good breeding which compels them to listen to courteous requests of this kind, and they seldom refuse to comply with them.

Then I think foreign ladies in China have to bear in mind continually *that East is East and West is West*, so that what would be quite right and proper for them in their own country, would be quite out of place here and would give offence and breed misunderstandings.

We have all seen the look of surprise, if not of scorn, on the faces of well-bred Chinese as they have witnessed what is to them unseemly conduct on the part of Western ladies, and we have felt sure that the influence of such ladies in China was in consequence lessened. Such cases as these are happily very rare, but that they do occur at all should be a reminder to all our sisters of the difference in the status of women here and at home. Then I think our ladies should be most careful in their intercourse with catechists, personal teachers, and servants, treating them of course with every kindness and consideration, but never forgetting that their attitude must be one of quiet reserve rather than of familiarity in any degree. Experience

teaches us that a word of caution on this point is not unnecessary. There is a danger of permitting a too free intercourse, especially on the part of personal teachers, of what some of them are not slow to take advantage, and though the comradeship may be the outcome of a desire to benefit these teachers and exhibit practically the unity of all who are Christ's, yet it may be greatly misunderstood and do much injury to the work.

I have no intention of discussing in this paper the vexed question of native dress, either for men or women. I believe that we should all be free to act as we feel led in the matter; but where ladies do adopt Chinese costume it is to my mind doubly important for them to give heed to such points as those mentioned above, and as far as possible to cultivate the quiet reserve and modest demeanour of the Chinese lady.

Lastly let me say that I yield to no one in my admiration for the brave devotion and whole-hearted service which women are giving to the work of evangelism in China. They are real heroines of the faith, worthy to have their names inscribed with those noble women of the early church. It is impossible to praise them too highly or to speak of them except with deep gratitude. They themselves would deprecate praise and would say that they are simply doing their duty, and this is of course true, but it is doing one's duty under circumstances of real difficulty, from which many of them might well shrink, and we are sure that the Master will grant His special approval to these brave and patient workers, giving them with His own hand a crown of glory and His "well done."

Opportunities for Work in Chinese Homes

BY MISS CHARLOTTE E. HAWES

SINCE coming to China in 1897, I have been in a great many Chinese homes in Shantung province, and am grateful to God for the splendid opportunities for Christian work which I have had in the homes of both rich and poor. Such golden opportunities for sowing the precious seed rejoice the heart of the itinerating missionary, and it is small wonder if she refuses to give them up for work in a school at the mission station. As Miss Kirkland, of our neighboring English Baptist station said: "You could not pin me down to forty lassies in a school when I can get

a hundred smiling faces among the women in any village I choose to enter."

In visiting the homes the missionary must use great tact in order to please and win the confidence of the people, and give no offense, lest the hearts harden and the seed sowing be in vain. The women in China are most easily won by quiet gentle treatment. "In quietness and confidence" we gain strength among them in their homes. When I enter a Chinese home the first thing I do is to look for the kitchen god, and rejoice if he is not there; but if he is, I use every art and wile (praying all the while) to get that god torn down, and I rejoice to say that in almost a hundred homes in this section those kitchen gods have been destroyed in my presence by the Chinese families and the Christian calendar posted up and the worship of the true God established. It is remarkable how tenaciously they cling to that god. Even when they become Christians, they often exclaim: "I have only just become a Christian," and you must argue with them till they are convinced that Christ demands that the kitchen god must go. When they truly believe, they experience a great blessing as they themselves destroy their false gods, and while they do it my Bible-women and I always sing "Praise God from whom all blessings flow," in which they often join, and I believe there is great rejoicing among the angels in heaven too at that sacred time.

One day, while I was teaching a class of women in a country village, 150 *li* from Wei-hsien, six heathen boys, about ten years old, strayed in; leaving my regular class in charge of my Bible-women, I ranged these boys on a bench and taught them. How quickly they took in what I told them and soon learned by heart the little prayer. One of my helpers then took these boys away to another room, and at the close of the day they returned and repeated perfectly the ten commandments. From that time on they continued coming to learn and also to our evening services. One little fellow, named "Lai Yi", came early every evening, and if no one were looking, he would slip his hand in mine and repeat his prayer. One evening he missed coming, and the next day he said: "I wanted to come, but my father made me wait on his guests and carry wine to them." Then he said: "No. I didn't drink any, because you told us not to drink; even

when they *laughed* at me, I wouldn't drink!" I visited that boy's village that day with my Bible-women, and he came to meet me and led me to his home. I saw the kitchen god there, and, asking God to help me get it down before I left that home, I sat down on the *k'ang* and made myself acquainted with the family. The father was a red-faced coarse looking man, but he and his wife were both kindly disposed, and after some conversation I suggested they destroy their kitchen god and worship the only living and true God. The man said: "All right," and "Lai Yi" was so glad that he ran to the wall and began to tear at the god. But I said: "Don't you do it. Let your father destroy it." He looked scared then and tried to press back to the wall the piece he had torn, but his fears were soon allayed by his father who took a stone and scraped away every trace of the false god, and in the evening he took his whole family to our service. I was delighted this year to find great encouragement in that village, which was then all heathen. Now there is a Christian boys' school there, and every Sabbath a goodly number of believers go from that village to attend service.

We are having the privilege of a visit in our station from Miss McKinney, a sister of our Mrs. P. D. Bergen. One day they were invited to visit in the home of an official. When they arrived, they were most delightfully received, and the official removed his hat and bowed low in the presence of Miss McKinney, saying he would consider it a privilege to prostrate himself before her to do her honor because she had devoted herself to her mother all her life and did not marry. He said: "What has your governor done? Has he not honored her in some way for this remarkable filial devotion?" And the next day sent her a fine feast.

While our customs are very different from theirs, yet we may find in the homes of both rich and poor the cordial welcome and the open heart, and oh! dear missionary co-laborers, let us avail ourselves of these opportunities to sow the precious seed, for the "night cometh when no man can work."

"When my Heavenly Father calls me from this world to higher service there is just one word that I should like to have remembered in connection with my name, and that is 'Missions'—the cause for which my Savior lived and died."

The Opening for Chinese Young Women

BY MISS HELEN RICHARDSON.

THE Miracle of the Topic! Whatever may be claimed for the civilization of China it can never be said that it has made for the development, expansion and ennoblement of its womanhood. To have begun existence as a female in China has ever meant the opposite of all that Christian thought and love could bestow. The little feet have not been more tightly bound than the intellect and heart. From the shut-in existence of the mother's home has the ofttime girl-bride gone to the home of her mother-in-law there to live out her daughter-in-law life by rule and custom as rigid as the laws of the Medes.

Laden with jewels, given a monthly stipend, supplied with novels and surrounded by slaves, what more could any woman need? Visiting in the home of a relative might be a desire, but one ever to be discouraged. Temptations subtle lurked abroad. Henceforth a mother's duties and a mother-in-law's demands must fill up the measure of existence. Under that one roof she must live and move and have her being till in the fulness of time she becomes the mother-in-law—her acme of bliss, failing to attain which she is only known as "creation's blot, creation's blank."

Of social life a Chinese woman knows nothing. Her toilet, opium smoking, the news and gossip gathered by the servants,—these fill up her days. The relation of servant to mistress is most intimate, and with perfect freedom are the most private matters discussed. Children hear all, and from the earliest childhood are conversant with life's mysteries and curtained corners. The bringing into the home of a new concubine, the quarrels, the jealousies, the anger,—all this the child knows about and hears discussed and thinks that *her* world is the *whole* world.

Ability to read Chinese character and write a letter is considered education sufficient, but even this modicum is enjoyed by very few.

The above is a picture of *old China*, one would fain say, but alas! it pictures all China to-day, save in a few progressive centers and where Christianity and contact with Western thought have made a difference.

Marchioness Nabeshima, after a recent visit to China, says she finds Chinese ladies more conservative than Japanese ladies during the feudal *régime*.

For centuries the Chinese girl, young lady, woman, has been satisfied with the conditions that shut her *in* and the world *out*; if she has not been, she has kept it as her secret. There is resignation that is stagnation, even unto death, and when Christianity entered China it found all female life, as it found the entire nation in its old completeness, resting.

An opening for Chinese women; did they desire it? No. Did their fathers and brothers desire it for them? No. Were social conditions such as to invite them out of their seclusion? No. They would bind their feet, manicure their nails, paint and powder their faces, and so please "lord and master", but *think* not of change; to them 'twere evil ever. The walls of their homes must be the horizon of their existence. So it was for centuries, and family life, as national life, had crystallized. At this door Christianity knocked and asked admission. There was none!

Missionaries with their message of salvation and education would, oh, so gladly have entered these homes of wealth and culture, but nowhere was there an entrance. What was to be done? The message was burning in the heart of the messengers and some somewhere would surely be willing to receive it.

What about the daughters of the humble poor? Could they be reached? Would parents be willing to have them enter a Christian school and remain there under contract for eight or ten years, unbind feet and give to the school the right of veto in betrothal? Yes, here and there some were found and where possible they were gathered together as a nucleus for what was known as a "charity boarding-school", where they received food, clothing, books, everything free.

The foreign missionary gave her whole time to the school. Little she knew of the Chinese language, less she knew of the Chinese people, but on they struggled together, and with the passage of years came something of the longed-for transformation in mind and character. The education given was real, but limited. The Chinese classics were memorized, a thorough course in Bible study was given, primary arithmetic, geography and physiology,—this was usually the course of instruction. Singing, organ playing, sewing, embroidery, housework; any or all to be

added and the course extended at the discretion of the lady in charge.

During their school life these girls formed the church choir, played the organ, and taught in Sunday School. Many of them in closely guarded buildings taught the little day-schools that were being opened as wedges into the family life of the street people. For this they were paid from three to five dollars per month, as much as either brother or father could earn, and so far the poor education had a marketable value and was worth while. Others upon completing the course were married to Christian young men and established Christian homes. As many of these young men were ministers and moving from place to place, these new homes were established without the assistance and control of the mother-in-law; the young people having entire charge.

These young women were forming a type, new to China and strange. In company with their foreign teachers they were seen on the streets, in stores, in church, and occasionally on a steamer.

They were closely observed, and many and interesting were the questions asked about them. "Did they have to eat foreign rice?" "Did they have to eat foreign medicine?" "Did we compel them to bathe in cold water?" "Did every girl have to eat the church?" Only by following such drastic measures did they think the new type could be evolved.

Coming as it did from the poor, could this type ever influence the higher classes? It did not seem possible. But the masses were within reach and the masses ever and everywhere present were not hedged about by barriers of custom and stone walls of prejudice. And while, albeit, a gulf was fixed between the rich and poor, that gulf would yet be spanned and over it would pass angels of light bearing God's gifts of healing for body, soul, and mind, caring not on which side dwelt the rich, on which side camped the poor.

Various were the causes which set many of these young women free to plan their lives as they might choose. Some took up teaching as a life-work, some nursing, while a few here and there took up the study of medicine. Through favoring fortune a few have gone abroad for special study.

It is most gratifying to missionaries all over the land to note the estimation in which these young ladies are held by their own people. Far and near are they now being sought as

teachers, matrons, and even principals of schools. The fact that they are Christians seems not to be any hindrance to their employment. At present they say reliable, efficient young women can only be secured from mission schools, and they are willing to pay almost any salary to secure them; anywhere from fifty to a hundred dollars a month, and with such salaries "the poor" scarcely know they are poor. These young women, less bound by custom and set free by Christianity, are going out into their China world to be and do what was never dreamed of by their grandmothers, and the success they are achieving is little less than marvellous when one reflects upon how recent the resurrection has been. One is tempted to pause and give illustration after illustration of what has been done by them, but space forbids.

Until the last few years, upon this stratum of Chinese society have the energies of the Christian church been centered, not by choice but of necessity. To the slightest indication that there was an opening into the homes of the better classes did the missionary respond; going herself or encouraging a Chinese friend to do so, taking with her the message of the Gospel. As soon as it was known that the children and young ladies from these homes would attend school, one was opened for them, for under no circumstances would they enter a charity school.

In 1890 the first such school of which the writer has any knowledge, was opened in Shanghai. During the first year the enrollment did not go beyond ten, and at least half these were from well-to-do Christian homes. The next year there were about twenty, and gradually the enrollment increased till the building was crowded. A second building was erected, and it also is crowded; the enrollment for the past year being one hundred and thirty from nine provinces. The students are the relatives or daughters of governors, viceroys, ambassadors, taotais, mandarins, Hanlins, doctors, bankers, merchants, and compradores. Many are the daughters of gentlemen in the Customs, telegraph, post-office. Others are daughters of Christian pastors and Bible-women. One little girl was the daughter of a butler, another the sister of a butcher, while yet another was the daughter of an actor. At first grave fears were entertained about the "amalgamation of this variation", but there has been little difficulty from this source. As soon as the interdependence of the school body was realized, kindness and mutual respect

were everywhere in evidence, the strongest friendships often existing between those differing most in rank.

Upon entering many have had long nails and tiniest feet; some smoked, few had ever arranged their own hair; all these difficulties had to be overcome, and they have been overcome. None of them are matters for present consideration.

School life to a Chinese girl or young woman is her first "opening." As she leaves the seclusion of ages she enters a larger or freer world through the school. Here she finds herself in the midst of surroundings hitherto unknown. Self must be regarded from a different standpoint; others have rights and must be considered. She is tested by different standards. A plea of "sickness" counts for little, "loss of face" for less, and an imperious manner for nothing at all. Unsuspected punishment is sure to follow all deception and falsehood. Forbidden are many of the most familiar home conversations; all is changed, and gradually she comes to realize that she, herself, is most changed of all.

She comes to know and love her school-mates, and this makes all less hard. Her teachers are her best friends. She sacrifices for those she loves, and having often more money than she knows what to do with, is generous to the point of folly. Many of these young ladies are engaged to young men of the best families in the land, others to students in foreign colleges and universities. Some who have finished in other schools are here for more advanced work. Others enter, preparing to teach or to go abroad, but at least three-fourths are regular students with no other thought but of becoming educated women. They are seeking the best and highest we can give them.

So much for the *opening out* from the old, but what of the *opening into*? The drawing-room, social intercourse, the lecture, the concert, how is she to enter these inviting scenes? Her education, her own heart,—these tell her she may, she *must* enter if her new ideals are ever realized, but how? At her mother's side? Ah, there's the rub! Her mother's world is all so different! She knows perfectly the customs regulating old conservative China, but of the new, nothing. One needs to be very patient and sympathetic with Chinese young ladies just as they are entering this transition period. One dear girl in speaking with me on the subject remarked, in reply to an admonition, "But really it is the daughter who must act the

role of chaperon. Mother's ideas of propriety and conversation are so different from those of the new conditions, that I am having continually to make suggestions to her."

Feeling the strangeness of her new freedom, another, talking to her teacher, said she thought at the present time young women would probably have to enter society through the professions and in that way accustom the public mind to their presence. They are all thinking on the subject, and some intensely. The profession of teaching with all its varied phases is the one most inviting to the present generation, partially because most appealing as the greatest need all over the land. On every hand teachers are being sought by the government and mission schools, by private families and individuals. Specialists, in particular, are wanted for science, music, kindergartens, physical culture, and even principals of schools. The demand is away beyond any possibility of supply.

Who is wise enough to weigh the influence of the regenerated, educated womanhood of a land like China! When her women begin to move, the nation will move, and not till then. Listen close to that group of grown girls; what do you hear? (this was ten years ago) "'W. C. T. U.' in America, brother says, means women ought to have the right to vote, but in China we can give the letters a different meaning, and to us we ought to make them mean emancipation from our mothers-in-law. That's the place where *Chinese* young women have got to have rights. If we can get our rights *there*, we can get them *everywhere*. If we cannot get them *there*, we are slaves *everywhere*."

Hear this young lady's heart-crushing sorrow: "Father says I must marry him, but I never, never, never will." "Why?" I asked. "Because I am a Christian in my heart, and I will never marry a man who is not a Christian and who smokes opium. Father says Mr. Wong is willing for me to be a Christian, but I have told him if I am a Christian I must have a Christian home and that no home can be a Christian home where the husband smokes opium. I told him if I was married to him, I should try to get him to give up the habit, whereupon he would probably be angry with me and bring concubines into the home, when I would surely leave it, and all my life would be ruined." A dark cloud with silver lining lowered. She never married the man. At the time of this incident she was only fifteen years old!

Another : "It was only a few months before I was to have been married that he took a concubine into his home. I told mother I would take my life before I would be his wife. Family influence and wealth have rescued me from the worst that life could hold, and now I mean to spend years in study and afterwards give my life to helping my countrywomen."

Another : "The young man to whom I was engaged is dead. Father says I may do what I choose with my life. You don't know what a joy it is to think I can spend it in teaching."

One other : "I have lived a lie for three years. The day I entered school brother told you I was seventeen because some one had told him one older could not enter. I *knew* it was a lie that day ; after I had been in school a few months I *felt* it was a lie, and there has never been a time since when I have looked into your face but that I have suffered and wanted to ask your forgiveness," and then in a flood of tears, "please forgive me, even if you have to send me away from the school."

From these homes of culture and refinement are coming young women who are preparing to meet the crisis in their country's history, whether by their life or by their death.

They are already being animated by the new spirit brooding over the nation, and their staunchest sympathizers are their fathers and brothers. O, my sister-educators, what an opportunity is this for the Christian church in China !

The Missionary

BY REV. J. P. BRUCE, M.A.

THE subject I have chosen will doubtless suggest to you the familiar pleasantries concerning the newspaper editor, who in the dearth of subjects for his leading article, falls back on "The Situation." Truth to confess, my case has been somewhat of that ilk. Bricks and mortar are not specially fruitful in ideas, and the text was sufficiently safe and broad to furnish matter both for my paper and for your conference. But that does not altogether account for my choice. To begin with, the situation in China to-day is one which cannot but provoke more or less of expectancy. In a few years the Boxer rising has effected a change in the national outlook, and therefore in the outlook of the

kingdom of God, even beyond our expectations, but a change in the occupant of the throne, though amid the most peaceful conditions, may have consequences greater even than those of the Boxer rising. In such a crisis we do well to ask, "Where do we stand?" So far as concrete plans are concerned, there is no call even for modification as yet, but so far as our attitude is concerned, there is nothing more fitting than that earnestly, humbly, and reverently we should recall what are our aims, our responsibilities, and our powers.

One more consideration in justification of the commonplaceness of my text. It is not simply from the point of view of *personnel* that we may be said to be entering upon a new era, but also from the point of view of the work itself and its organization. We are just emerging from a transition stage in which many plans have been debated, new projects started. There has been much speaking, some keen controversy, and at the same time a great deal attempted in which we are heart and soul at one. All this has been more or less absorbing, and inevitably our minds, to a large extent, have been concentrated on practical projects for the work immediately in hand. After such a spell of the practical and concrete, it may be well to recall those principles which form the basis of our ministry.

The missionary is a many-sided individual, and men's ideas of what a missionary should be are strangely varied, changing with every changing phase of the church's progressive life. But the variations are but on the surface, responsive to the surface variations in the environment. Down deep are certain essentials in the missionary life, answering to the never changing needs of man to whom he is sent as the divine messenger. And to learn these essentials we cannot do better than go to the old Book, whence came our inspiration at the first.

Among the many types of religious leaders presented to us in the development of the kingdom of God, there are four which stand out as characteristic of what a missionary should be. They are the *apostle*, the *prophet*, the *shepherd*, and the *priest*. Not that these exhaust the essentials of a missionary, nor that any one of these types excludes the others. Who had more prophetic fire, or of the tenderness of the shepherd, or of priestly intercession than Paul the

Apostle? Nor again is it my purpose in any sense to exhaust the characteristics of each type, but to fasten on certain outstanding features as convenient for our study and imitation.

Taking these types, then, in the order I have named,

1. Consider, first, the Missionary as Apostle.

Whatever the missionary is not, he surely is an apostle. The very word is the same. Indeed, as we have just said, the apostle himself was all we are claiming that the missionary should be. He was prophet, he was shepherd, he was priest. But there was one feature peculiarly his own which the prophet was not, which the pastor is not, and which the priest is not, but which the missionary is, and which is shared only by the missionary, viz., that of founder. The prophet saw visions of a far off age which filled his soul with ecstatic hope, and he was a declaimer of righteousness for his own age. But he did not found or organise, he did not plan and build, so as to secure continuity in the coming generations. He was the living stone laid hold of and placed in the living temple by the hand of the Great Artificer, but he was hardly a builder himself. The apostle on the other hand laid foundations that others might build thereon, consciously working for generations who should come "after his departure." In fact, speaking relatively, you might almost say that only an infinitesimal part of his work was seen in his own day. The attitude of the apostle as founder is revealed in two striking utterances of the Apostle Paul. Writing to the Christians at Corinth he speaks of the Gospel as a stewardship intrusted to him. And writing to the Christians at Rome he speaks of himself as debtor to Greeks and barbarians, to wise and to foolish. Thus on the one hand he is impressed with a sense of responsibility towards the Gospel itself as a system of truth to be propagated among men, and on the other hand a sense of responsibility to all nations to whom that Gospel must be preached. This two-fold sense of responsibility found its expression in the method of the propaganda and in the measures he took for the transmission of truth. Look for a moment then at these two aspects of the apostle's responsibility and what they reveal as to the attitude which should characterize the missionary.

If we ask what was the characteristic feature of the era before the apostolic age, it would perhaps not be inaccurate

to say that it was the era of the development of revelation ; the kingdom of God being confined to one nation and one land, while the characteristic feature of the era which followed, was the growth and spread of the kingdom of God among all nations and in all lands ; the revelation itself having been completed.

To this then the apostle set himself with all the ardour of his regenerated and consecrated life. It was not sufficient therefore for the apostle that he should travel from place to place, chosen at random, preaching the Gospel to any who might be willing to hear and there leaving it, content to have led one here and a few there into life and liberty. On the contrary there was *a Spirit-taught strategy* in his choice of centres for preaching. There was as much care in the organising of the church as there was urgency and vehemence in the proclamation of the Gospel. And the motive of it all was that all peoples might be reached by his message. See him there at Troas. He has reached the last limit of the Asiatic continent. He gazes wistfully across the narrow belt of sea that divides him from the continent of Europe. There also he is debtor. Macedonia stretches forth her hands in mute appeal. Through Macedonia is the road to Athens, the seat of the world's wisdom, and beyond Athens is Rome, the seat of the world's power. How can he rest till these keys to the world's evangelization are in his hand ? Nor does he rest till he stands on the Areopagus itself, nor again till he gives his testimony before the very throne of Cæsar. All this strategy, as the narrative is at great pains to make clear, is under the direct guidance of the Holy Spirit. Every other road is barred by the Spirit but that which lies through Macedonia to Athens. And when later Paul is on his way to Rome by the strangely roundabout way of Jerusalem, it is "bound in the Spirit" that he passes from city to city, till in outward bonds, which are still the bonds of Christ, he finds himself in Rome itself. Such was the spirit of the apostle. Impelled by an irrepressible longing to reach all men with his message, he made use of a divine strategy under the direct guidance of the Spirit for the accomplishment of that end.

But the apostle was not satisfied to reach men far and wide with the message of the cross. Wherever there was a reception of his message, he took steps to make his work permanent. He constituted the body of believers into a fellowship. And as an essential part of his diligent care in organising the society, was the careful provision for the transmission of truth within that

society. The apostles were preëminently teachers. Not declamation as in the prophet, nor proclamation only of their message, but the patient implanting of truth in the hearts of men by the slow process of teaching was what characterized the apostle. The apostle felt that the message he spoke was a sacred trust, not only to be made known to all men, but to be handed on to the generations yet unborn. His sense of trust was seen in the jealousy with which he combated heresy, whether Jewish or Gnostic. And his sense of responsibility to those who should come after is seen in the solemn charge he gave to those whom he had taught that they should commit the same truth to faithful men who should teach others also. So to the fifth generation in the spiritual succession he transmits the truth which he himself received from the Lord Jesus.* Thus in his teaching, in his organising, and in his strategy, we trace the foresight of the founder.

And yet let us not lose sight of the most striking fact that all this was combined with a vehement urgency in the proclamation of his message. Urgency because the time is short. Urgency because the Lord is at hand. Such a paradox suggests the question: How does this foresight of the founder, this laying foundations for the future, coexist with the apostles' views of eschatology? The most evangelical and the most radical schools of interpretation alike tell us that the apostles anticipated a speedy return of the Lord Jesus.

If this interpretation is correct, it needs no very abstruse arithmetic to infer that they expected that return to be premillennial, and such, I think, is the sense of the New Testament. And yet this expectation, this hope, was not in their minds inconsistent with such a long look as led them to lay the foundations of a work which has continued growing to this day. There was no incongruity in cherishing such a hope, and at the same time praying for, longing for, working for the conversion of the world. The scope of their efforts was not narrowed down to a mere witness. The horizon of their hope was not less wide than that of the world itself. And they laboured for the day, far off though it might be, when all Israel should be saved and the fulness of the gentiles be come in. And why was there no incongruity in this? Surely because the return of their Lord, for which they waited as they

* For a full treatment of this line of thought see "The Preacher and His Models", by Dr. Stalker, Lectures viii and ix.

that watch for the morning, and for which the church still watches, and waits, and hopes, did not, in their minds, mean a break in the continuity of history any more than did the first coming of Christ. On the contrary, it meant a culmination, the crown and fruit of all their labours and ours. Just as our Lord Himself, reaping where others had sown, found His disciples among those who had been gathered together by the Baptist. And just as after the ascension there was a wider acreage in the nation at large, and in every heathen city a seed plot ready to yield its harvest, the fruit of the labours of lawgiver and prophet, of psalmist and king; so in every dispensation the transition from one age to another is not some violent break with the past, but the ripe fruition of all that has gone before.

Whatever our views as to last things may be, we should let this same paradox characterise our work; urgency and vehemence in the proclamation of our message and at the same time the patient foresight of the founder. For these are what the situation calls for to-day! "This opportunity! So great! So varied! Its character changing almost with the changes of the seasons! The message everywhere needed, everywhere acceptable! And yet our forces so few that some opportunities must be suffered to pass by, some places must be left untouched; the question simply is, which? Surely at such a time, if ever, Spirit-taught strategy is called for, concentration on the centres which are themselves *keys* to the enemy's position. And when we look at our poverty-stricken churches, and at the urgent necessity of securing for the future a stated ministry, and the relation of both to the question of self-support, I confess to grave misgivings. To my mind we are at a most critical point in the history of our church. I have always been a keen advocate of self-support, but I venture to say that we shall commit one of the gravest errors ever committed if, for the sake of self-support, we imperil the existence, or lower the quality of the stated ministry. For after all, self-support is but a method, while the stated ministry represents a vital principle of New Testament teaching. The method may be good, but it is liable to change from age to age and to differ in different lands, and never should the method be allowed to imperil the principle. If we do that, the coming generation may justly turn and charge us with faithlessness to a divine trust. Surely never more than to-day do we need divine skill in organization and

patience in teaching, if in the true apostolic spirit we are to be faithful to our trust.

2. *Consider, second, the Missionary as Prophet.*

Looking at the prophet as he stands out before us on the page of Scripture, one is impressed by three distinctive characteristics. The prophet was a man with a message, a message preëminently for his own nation; this message fired him with moral and spiritual passion, and both the message and the passion were because he was first and foremost a man of vision. What the content was of the message uttered by the prophet of Israel it is outside the purpose of my paper to enter upon. But there is one feature of it which I wish to emphasize. The prophet's message was a message for the nation, for his own people and his own age. As he unburdened himself of that message his whole being glowed with a passion for righteousness as the basis of his people's greatness and well-being. And therefore though in its essence his message was a message for all the ages, yet instinctively he brought it into touch with the need and crisis of the hour and of the nation in which he lived and spoke. Nay rather the messages of the prophets were for all ages because they were messages for their own age and their own people. The evils they denounced were national and social evils—oppression, luxury, robbery, and adultery. The national vicissitudes were their constant theme as expressions of Jehovah's anger or favour. All this reveals in the prophet a passion for righteousness, a jealousy for the honour and the glory of his people as the holy nation. And coupled with this was love for his people, not less passionate, and sorrow alike for their sin and the calamities it produced. "Oh that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." Such words do but focus in one sublime lament the very essence and spirit of ancient prophecy. And it is this spirit of the prophet that is needed in the missionary to-day. We need the man who has a message for the nation and the age, a message which fires him with spiritual and moral passion, a message of sympathy for the people in their sorrow and humiliation, in their aspiration after high ideals. The missionary, I say, must be a man of the people, with a soul of such fine sympathy that his very passion will be tempered with wisdom. For each age and each nation calls

for its own method. The Congo problem calls for declamation; India, it may be, for statesmanlike reserve, and China for sympathetic counsel, and, wherever opportunity offers, the instilling of high moral principles, seeds of righteousness in the minds and hearts of men in power.

But the prophet was a man with a message and a man of moral and spiritual passion because he had the vision of God. It is most suggestive to take up the Old Testament and glance at the opening chapters of the prophetic books. We are all familiar with the 6th of Isaiah, with the 1st chapter of Jeremiah. We remember the opening apocalyptic vision of Ezekiel when he saw "the likeness of the throne, as the appearance of a sapphire stone, and upon the likeness of the throne the appearance of a man. . . . This was the appearance of the likeness of the glory of God, and when I saw it," says the prophet, "I fell upon my face and I heard a voice of one that spake." And so with almost every book, though in briefer language—"the words of Amos which he *saw*." "The burden which Habakkuk did *see*." "The word which Micah *saw*." The message of the prophet was a message which he *saw*. He was a preacher because he was a *seer*.

And so it has been with every religious leader through all the ages, from Moses downwards. Says John: "We beheld His glory full of grace and truth," and "that which we have seen, declare we unto you." It was so with Luther. Fresh from the visions of the closet he faced the Diet at Worms, or electrified Europe with the thunderings of truth. It was so with men like Dale and Spurgeon. It is so to-day in Wales or Manchuria. All this you say is sufficiently obvious. But is it not equally obvious that this is our most outstanding need? Am I exaggerating when I say we go on in jog-trot fashion pursuing our yearly round with our additions and losses, our planning and organising, our committees and conferences, but there is no open vision, no burden of the Lord which we *see*, which burns into us so that we are straitened till its tale be told. How pathetic is that brief word of the old time chronicler. "The word of the Lord was rare in those days." Spiritual deadness to such a degree that there was not one among the whole people to whom God could reveal Himself, save a little child! A whole nation waiting with what wistful patience they might till the child should grow into the man. Is that how it is with us? When all should be prophets, are

we? Is there one who is a seer? And yet our work is a failure before it begins without this vision of the seer. It is the first necessity of the missionary that he enter on his calling in obedience to a heavenly vision, and the necessity only becomes intensified and more imperative as the years pass. No vision of twenty years ago will stand for to-day's need, nor indeed of one year ago. It is as we descend from the mount, fresh from the immediate presence of the living God that the countenance will glisten and a subtle influence go forth in word and deed. Dr. Mabie, a writer whom I shall quote yet again in the course of this paper, tells how one soul was laid on his heart with such weight that he felt he could not be denied his craving for his friend's salvation. One night, awakened with intense concern respecting this man, he arose and gave himself to prayer. The next morning meeting him face to face he said: "Isaac, I have come after you this morning." "Henry, I know it," he replied, "what do you want of me." Dr. Mabie told him of his immense concern for him, and the man said: "I have no doubt of it. I have known for years how you felt for me." "What impressed me in that case," says Dr. Mabie, "as in many others in my memory, is that multitudes of people really feel divine emanations from us if we are in the spirit of love and grace towards them, even though we do not speak a word." We understand at once what is meant, but such divine emanations can only be because there has been a divine immanation. We have heard recently of wonderful revivals in Korea and Manchuria, and still more recently among our own people in Shansi. Who of us is not stirred with the keenest longing for such blessing in our own province? We are thankful that the federation has appointed a committee to arrange meetings with that end in view, but let there be no mistake; a revival cannot be organised by any committee. The revival is yet to be that does not begin with the vision of God. To quote again the writer I quoted just now, referring to the revival at Sychar he says: "In an important sense Christ *brought that revival with Him*, and just as truly we may *bring* the revival to the communities in which we labour." "Against all odds believe in the revival as possible and sudden anywhere, have it within you complete in your own *personality*, carry it with you wherever you go as Jesus the Master did, and ere you are aware again and again the angels will strike up with you the song of Harvest Home."

The situation calls for the prophet, the man of spiritual vision, the man of moral passion. Where is he? The saddest and gravest feature in the national outlook as it has been for years past, is the dearth of patriots. The most hopeful feature is the emergence of such men. But is it the fact that not only is there a dearth of patriots in the nation at large, but also a dearth of prophets in the church and in the missionary body? I trust not and I believe not. And yet brethren there are not so many but that we need to pray for more, and above all that we ourselves may be possessed of the prophet spirit. In every crisis when men's hearts are failing them for fear, it is the prophet who holds the clue to all enigmas. He sees the decisive factor which is hidden from the eyes of the multitude. The citadel of righteousness is besieged by imposing forces, but his eyes are opened to see the unseen forces of higher regions. And he says to all trembling souls: "Fear not, for they that be with us are more than they that be with them."

3. *Consider, third, the Missionary as Shepherd.*

When considering the missionary as apostle, we were perceptibly breathing the atmosphere of the city. As we passed from the apostle to the prophet, we passed out of the city with its organised life into the prairie with its whirlwind and tempest. To pass now from the prophet to the shepherd is like returning from the prairie to the green sward of the peaceful meadow. To follow up the comparison a little further, the apostle is guided by a divine wisdom; the prophet is on fire with a vision of the divine holiness; while the shepherd is consumed by divine tenderness. Or if we look at the three types of work, the missionary as apostle is planting a church; as prophet he addresses the nation and people; as shepherd he seeks out and cares for the individual. For if you think of it, this is perhaps the most characteristic element in the shepherd as he is presented to us in the Scriptures. "He calleth his own sheep by name." "He maketh *me* to lie down in green pastures." "He leadeth *me* beside the still waters." Perhaps the greatest and most sudden leap in the development of religious truth was when Christ enunciated concerning God, "It is not the will of your father that one of these little ones should perish," and concerning man, "What shall it profit a man if he gain the whole world and lose his own soul?" The imperishable value of the individual soul to man himself

and to God is what the Great Shepherd of the sheep has taught us.

Now of all the multiform care which the Shepherd exercises for the individual sheep, there is one aspect which I wish to single out for special emphasis. It is that presented to us in the gem-cluster of parables of the 15th chapter of Luke: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it?" Here we have the Shepherd as soul seeker, fastening his attention on one individual soul and following it up until he finds it. It is the individual that is brought most forcibly to the front. If he lose *one* he goes after that one which is lost. There is more joy over the one found than over the ninety and nine who never strayed. For if the prophet declaims and the prophet proclaims, it is the glory of the Shepherd that he reclaims, and this implies seeking the individual.

Let me then ask two questions: Is it not absolutely essential in the missionary that he be a seeker after the individual soul? Is not this also what the missionary is most tempted to neglect? Twenty-five years ago or more, when I was still in business, every Friday and Sunday evening I was working in the east end of London among the sailors of Ratcliffe Highway. One of the lessons I learnt there I have never forgotten. It was the value, even from a numerical point of view, of individual work. So much so that I should have been tempted to slight the place of preaching as such and regard it as misplaced effort, but for the wise corrective counsel of my minister. I suppose at home there is no principle of evangelism more emphasized to-day than this of getting at the individual, and yet strange to say—strange, that is, in the case of those who like ourselves come from such surroundings—we are apt to lose sight of this principle and fail at the very point where we might get into close quarters with the individual. We deal with the people so much *in masses*. In the church it is through leaders. On the market, in the school or college, dispensary or museum, it is through assistants. Of exhortation indeed there is no lack, but it is just because we are perforce leaders and teachers of teachers, that we are in danger of neglecting the individual. The one boy or girl, man or woman, means so

much time and effort and thought in proportion to the number affected that we are tempted to think it hardly worth while; or the temptation comes more subtly (for we are not ignorant of the value of the individual), and we find it means neglect of the many for the sake of the one. And yet is not that just where we miss it? The Shepherd leaves the ninety and nine and goes after the one. He concentrates on the individual.

But to pursue the subject still further, not only is the individual not left out of account, but time and method and love and tact are all concentrated on winning that one individual soul as if there were no others to be sought in the wide world. What tact is implied in the very figure itself. Picture that Seeker and the sought. There is the wayward, foolish, terror-stricken sheep, fearing most of all the very hand stretched out to save. And there is the Shepherd! What patience and care lest in the very effort to save he drive the lost one to its own destruction. What manœuvring, and tact too, till at length the wanderer is driven into some rocky corner, whence there is no refuge, save in the arms of the very one from whom he flees. Such is ever the way of the Divine Shepherd. Such he would have us be. He would have us use method and tact, as well as tenderness and love. In the book which I have already quoted in this paper and which I feel sure it would repay everyone to read (I refer to Dr. Mabie's "Method in Soul Winning"), the author deals with this point in his own inimitable way and illumines his treatment on which I would fain draw largely but that I trust you may read it for yourselves. Yet I may quote one or two passages. He says: "We are persuaded that great numbers all about us are lost to Christ and the church because of the lack of skill on the part of those who are supposed to be competent spiritual guides, in affording them a method of escape out of religious obscurity and confusion into the path of clear and growing light." "The secret of success is in managing through love and sympathy, and the tuition of the Spirit of God, to get so near to the soul, to so win its confidence, as to discover the secret of agnostic difficulty and the real point where the remedy is to be applied. In most cases the soul to be won himself must and will, if followed with sufficient love, give up the key to his own difficulty. This once gained, it remains but to turn the bolt, enter and lead the soul to Christ."

"A matter of very great importance in dealing successfully with souls is to know how to find the right angle of approach, so as really to commend the message. This spiritual tact is the supreme human qualification for catching men."

How Dr. Mabie applies the principles he thus enunciates, the length of my paper, already too long, forbids my entering upon. Suffice it now to ask: How much of this method and tact have we in our dealings with individual souls? And the anterior question: How large a place does tender, persistent, soul-seeking find in our time and effort? Let us study the method of the Chief Shepherd and we shall not fail to notice how, with infinite love and patience, He went after the individual soul until He found it, with what insight and tact he approached it, and with what patient tenderness He kept by it till His saving hand could grasp it and lay it on His shoulders rejoicing.

But I must pass on to my last point, first in my thought as I pondered the subject of this paper, but last in presentment of it to you, because it is the thought that I would have linger in our minds as we close. I mean the consideration of

4. The Missionary as Priest.

We have together breathed the atmosphere of the city, and then of the prairie, and again of the meadow. Now we enter and breathe the incense laden atmosphere of the Most Holy Place. This fact alone makes the last point fundamental to the whole. The missionary is nothing if he is not a priest. It is in the sanctuary, the secret place of the most high, that the vision of God awaits him. And it is for the priest emerging from the presence of the Shekinah Glory, where he has been "making intercession" that the people wait. For in some mysterious way the world's blessing is dependent on the prayer of God's children. I sometimes wonder whether it is not the case that the world is waiting till God's people as one whole realise their priesthood. It is this one feature of the priestly office that I ask you to look at for a very brief space.

During my furlough I attended a Young People's Missionary Conference. I shall always be thankful that I did so if only for one address I heard on this subject of prayer, from Dr. Pierson. I shall not readily forget the picture of the grim prophet face as he spoke of what he called "The Sense of God." Referring to his own experience he pleaded that in a

darkened room, with all external distracting sights and sounds excluded, we should sit before the Lord in quietness till we realise the sense of God, and then pray. You know what he meant. The great mystery of Christian experience is that, having known it, we can bear to go a single day without it. And yet—let me for once speak for myself—there are times when the heavy burden on my soul is that, seeing failure in all else, there is most of all failure here at this very point. But it may be that there is nothing in which our experience is more alike than this. Shall I use an expression I once heard McLaren use and say “tragically alike?” For is it not tragic? Here at our hand are reserves of power which pale our puny efforts in service into utter insignificance, and they lie dormant and unused! Inexpressibly tragic if, as we have suggested, the world is waiting for the putting forth of that power! We neglect prayer for ourselves, and spiritual declension follows. That we recognise and deplore. We neglect prayer for our work, and it lacks power. That too we recognise and deplore. But do we recognise how much is lost in spheres outside these two because we do not pray? We are *priests* to intercede for other men and other work. Prayer *is* work. We can and may accomplish by prayer what we could not by work. We can do more for that boy or girl in our school, for that enquirer or enemy of the truth we are seeking to win, we can do more by such intercession than by all we may say to them. We can do more for China to-day by prayer than if we held the reins of power as adviser to her statesmen. The Master says: “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” What strange mysterious paradox do these words reveal! The putting forth of divine power contingent on the prayer of two or three! It is as though the Master said: “For some reason which now you cannot know, but which hereafter you shall know, I can do nothing except you pray.” “Whatsoever ye shall ask in my name I will do it, but until you ask I cannot work.” The mystery is beyond our grasp, but it is not beyond our belief and acceptance. It is but part of a larger mystery, and we have the clue to it if we remember the words of the apostle: “Praying always with all prayer and supplication *in the spirit*.” S. D. Gordon in his books frequently touches on this point. He seems to emphasize in an evangelical direction what R. J. Campbell has emphasized in a very different direction—the truth

of the divine immanence. Do we realise it? Immanent in us all, ever striving against the lower elements in our nature, ever interceding for us against ourselves with unuttered groanings, ever yearning in us and through us to make intercession for others, is the Divine Spirit, that mysterious Person of the Divine Trinity, which is the immanent response to the outpouring of the divine love, the invisible, uninvited guest in every heart, waiting patiently till we shall yield ourselves to His silent but invincible power. If we have so yielded ourselves, or if we so yield ourselves to-day, we shall find that these promises of Scripture, which are so perplexingly limitless in their scope, do not fall short of the truth by one whit. And further, if such prayer is in many hearts united, not simply because we meet together and receive our promptings from each other, but united because the one Spirit moves in each heart in ways infinitely varied, but with the inevitable result that we are of one accord and of one mind, then Pentecost will come. Should we not look back on this as a red-letter day in our mission's history if here and now, in each one, there were a silent, real, effectual, turning the back on all miserable lame-dog experiences and an entering on a career of power in unbroken continuity—power in the intercessory prayer of the priest? I do not mean that we should make resolves. Still less that there should be any mutual compact of the external sort. But why should we not place such a value on prayer that we would not grudge a whole day of time that we may get near to God in humble pleading for the outpouring of His Spirit on this people?

The situation calls for the wisdom of the apostle. Not less it calls for the moral and spiritual passion of the prophet, the man with the vision of God. Myriads of bewildered sin-stricken souls call for the love of the seeking Shepherd—love and patience that never despair. But above all, and more than all, the situation here and everywhere else calls for priests who in the secret of the sanctuary intercede with effectual fervent prayer.

In a day long past there was a crisis in the history of God's people. In the midst of that people was one whose habit it was to pray three times a day. But there came a day when it was borne in upon him that the set time for blessing for his people had come. His prayer assumed a new phase—vicarious confession and tender tearful intercession. "And whiles I was

speaking" he tells us "and praying and confessing my sin and the sin of my people and presenting my supplication before the Lord my God for the holy mountain of my God: yea whiles I was speaking in prayer, the man Gabriel touched me and said: 'At the *beginning* of thy supplications, the commandment went forth and I am come.'"

If one or another or all of us shall thus for a nation or for a church or for a mission humble ourselves in contrition and intercession, be assured that to us shall come that One whom in a later vision Daniel saw: "His face was the appearance of lightning and His eyes as lamps of fire and His feet like in colour to burnished brass and the voice of His words like the voice of a multitude." And the word He will speak, as we stand trembling, will be: "Fear not, for from *the first day* that thou didst set thy heart to understand and to humble thyself before thy God, *thy words were heard.*"

How to Gain God's Presence and Power in Our Work*

BY MISS FRANCES BROOK

I Kings xviii, 21-40.

1. *Live in the Presence yourself.*—Elijah habitually dwelt there, ch. xvii, 1 and xviii, 15. God's presence brought to bear on souls. Conviction of sin, confession and cleaving to Christ are but the results of this. To me there is such a lack of conscious presence of God in nature here in China. I think because He is not recognized by the men whom He has made, He is denied in the presence of His own works. I weighed the thought thus one day: "If others, by denying Him, can rob *me* of any measure of God's conscious presence, cannot I by reckoning on Him gain a consciousness of His presence for *them*, even though they attribute it only to 'the unknown God'?" I believe we can. "*The life that can pray*"—as Dr. Andrew Murray puts it; this is what we want. Men who are at home in the Presence, who live there, who bring it to bear on the details of daily life,—such men will not be found

* It was a message passed on at prayers one Conference morning during Mr. Goforth's visit to Shansi and is published by request.

wanting in the hours of crisis. They will be a power anywhere, at home or in the mission field.

2. *Stand by the sacrifice*, ch. xviii, 36.—“At the time of the offering of the evening sacrifice.” “And he put the wood in order and the bullock on the wood . . . and Elijah the prophet came near.” No emphasis here on many worded prayers (Matt. vi, 1, “they think”), nor on length of time spent in praying, nor even on earnestness in prayer. The prophets of Baal would apparently have taken the palm in this: “From morning until noon,” “they leaped,” “cried aloud,” “cut themselves till the blood gushed out,” “prophesied until . . . evening,” xviii, 26, 28, 29. The emphasis is on *the sacrifice*. The other men might have from morning until evening, but the time of the offering of the evening sacrifice was Elijah's time; prayer there was mighty; it touched the heart of things, for it touched the heart of God, and the prayer of a minute gained the answer that turned a nation back again.

In the New York harbour stood a rock which had long hindered free traffic in and out of its waters. A contract was undertaken for its removal, plans were made, a train of dynamite laid down, and all that was left to complete the work was *a child's* pressure on the electric button. That brought the unseen force to bear upon the rock, the hinderance of years gave way, and the harbour was free. How grandly simple the prayers of Jesus are. See Jno. xi, 41-43, xii, 27-28. Simplicity is well in contact with such a presence and power as the sacrifice of Jesus. The man that stands there is mighty; he touches Christ and therefore touches God. That is why contact with the sacrifice touches the heart of things.

3. *Do all things at God's word*. xviii, 36.—Elijah accepted God's programme and learned to live in it. He kept step with God. And God's programme leaves room for failure, the failure of the false to wreck us on the true, the unfailing. The law failed to bring us perfection that it might bring us to Christ. Peter failed trusting in the flesh that he might triumph trusting in the Holy Ghost. Saul, the people's choice, failed, to make room for David, “the man after God's own heart.” Paul failed till in an agony of helplessness he cast himself on Jesus Christ, Rom. vii, and “the law of the spirit of

life. in Christ Jesus delivered him from the law of sin and death," Rom. viii, 2-8. Elijah gave the prophets of Baal their trial *first*. Their failure was but the prelude to God's unfailing faithfulness manifested, and Elijah's success was guaranteed. He knew when to ask that there might be *no rain*, when for *fire*, and when for *rain*. It was the success of a servant who does all things at the master's word, of one "under authority." See the same principle in the life of Christ (Luke vii, 7-10). "*At thy word* I will let down the net, and when they had thus done, they enclosed a great multitude of fishes" (Luke v, 6), and God sealed the latter part of the prayer when He sealed the former. There was no presumption, no discord in linking both clauses together. "Hear me, O Lord, hear me and let it be known this day that *Thou art God in Israel* AND that I am Thy servant and have *done all these things at Thy word*." God sealed both with the fire, for Elijah was a man who kept time by God's programme.

4. *Use God's means for God's ends.*—"That the people may know that Thou art the Lord God and that Thou hast turned their heart back again." Here we see gain for his master. No misappropriation of his master's property! He gained what? *God* gained His people. *The people* gained their God (though only for a brief moment). *The land* gained its rain. And *Elijah* gained the queen's hate, failure and oblivion for a little space, with power out of it to call and train a successor.

God met the people and the people met God, xviii, 38 and 39, and Elijah could slip away later and cast himself down with his face between his knees and nobody called him back. That service is truest to the master which brings those we serve face to face with Christ and renders it possible sooner or later for us to slip away without hindering their blessing. Praise God for self-effactive service, which *makes the Master visible*.

Blessed living in the Presence!

Blessed standing by the sacrifice!

Blessed walking in God's programme!

Blessed oblivion when God would hide us!

And blessed power to train another to follow in our footsteps!

Correspondence.

WRITING MANDARIN. LYON'S
LIST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: That was a most excellent number of the *RECORD-ER* about language study, and it was a surprise that among all the workers in this empire it aroused no more comment and drew forth no more expressions of appreciation. "Interested Reader" alone ventured to say anything. Since a great many must have been helped, it must have been our extreme modesty that prevented! I hereby wish to express my thanks, though belated, to the contributors of that number, and especially to Mr. Lyon for his list of 500 characters.

I also wish he would add yet another 500, and then that we might have these printed on a card or cards for common use and study. Should this ever be done, it would be very convenient to have the various forms of the same character printed together. It seems to me that this list is the best for beginning to write Mandarin which I have yet seen. May I be so bold as to tell the method I pursued?

I had my Chinese teacher to make sentences combining a few of these characters while I wrote them in romanized, then with the teacher's help the character was written; later, with the romanized before me, I tried to reproduce the character. As mistakes were made I tried again. I found that these sentences written as sentences stuck in my mind *as phrases and sentences*, not the words only, and would come

to me in prayer and preaching. These sentences were also used in dictation to the boys in my schools, thus helping my eye and memory as well as teaching them to write their own tongue.

Writing characters, with a little pains and time spent along the line suggested by Mr. Lyon, comes easier than most of us would imagine; the results are gratifying, and it seems to me it is a cheap price to pay for the respect which the Chinese give to those who can write the character.

Interested Reader's comment on the word 訴 caused me to wonder in what region of Mandarin he might reside. In Shantung it is constantly used in the combination, meaning "to tell," 告訴, and is read *su*⁴, and often spoken *sung*⁴.

The point made by a recent writer that Mandarin is a language not a dialect, seems to be well taken.

Since so many notables, ancients, and worthies are constant contributors and readers, it is no wonder that we younger men find it hard to enter this forum, though open; however, the breach has been made, and I may subscribe myself

PEREZ.

TO BIBLE TRANSLATION
COMMITTEES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are two or three suggestions that I should like to bring to the attention of Bible translation committees, and

it may be that you would be willing to give them publicity.

The first is that in preparing all future editions of the Bible in Chinese, a table of contents follow the title page, giving the books in their order and *the page on which each begins*. Where each book is to be found is surely more useful than the number of chapters in each book, which is shown in some tables of contents now.

The second suggestion is that the words 使徒保羅 (Paul the Apostle) be stricken from the title of the Epistle to the Hebrews. If there is any one who still thinks Paul wrote the Epistle I do not see how he can object to the striking out Paul's name from the title, for that does not say he did not write it, but only leaves it anonymous. And the Chinese have a right to know that it is anonymous.

Both the above "innovations" are made in the American Revised Version.

Two questions of translation I present with more temerity. (1.) Is there not some better word than 先知 for prophet? The prophet was one who spoke in behalf of God, not merely a predictor, while 先知 is simply one who knows the future, or, in usage, one who pretends to know. (2.) Since the pronunciation of the Divine Name now current among scholars is not Jehovah, but Jahweh or Yahweh, would it not be better to represent it in Chinese by two syllables instead of the somewhat awkward trisyllable now in use? It would have the advantage of greater simplicity as well as nearer approach to the original. Possibly 耶惠 might be suitable.

Sincerely yours,

J. W. CROFOOT.

SHANGHAI.

IMAGES OF CONFUCIUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having read the correspondence started by Mr. Geller *re* images of Confucius, I had the curiosity to visit a temple near Changte city the other day. The temple is called "San-chiao-t'ang" or Three religion hall. I found the principal building occupied by images of Buddha, Confucius, and Lao Chûn.

Buddha occupied the centre, and was represented in the usual posture, sitting on a throne with a background representing India; monkeys, elephants, lions, and tigers all disporting themselves in a peaceable fashion.

Lao Chûn, on the right, was represented as a venerable old gentleman with a long flowing beard (white). He had a background of mountain scenery, and was evidently deep in meditation.

Confucius, on the left, was represented as a benign looking gentleman with long black beard, sun-browned features and two prominent front teeth (known in slang dialect as "buck teeth"). He had large ears and long sunken cheeks and a friendly look.

The images were all about nine feet high. In front of Confucius was a tablet to "The Sage," on the back of which was a picture of him as a young man, with pale complexion and no whiskers.

I am, yours sincerely,

J. A. SLIMMON.

THE EVANGELISTIC ASSOCIATION (?)

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Since the publication of the Editorial in your issue for last December and the

inset that was sent out with that number, I have been anxiously looking for further information in regard to the proposed Evangelistic Association. Surely it is not to be considered that the Evangelistic Work Committee have as yet informed us of the need for such an organization in such a way as will allow them to rest secure in the hope that all will feel called upon to manifest an interest. Educational and medical work are both of such a nature as to make discussion of method advantageous. But is the same true of evangelistic work? Isn't this rather a matter of *men* than of *method*?

One's feeling is that there is a great danger of too many organizations. If every missionary were to join every association to which he is eligible, and to attend every meeting of each, there would be needed at home a new Board to raise funds to pay the missionaries' annual dues, and on the field a new corps of *ineligible* workers to preach the Gospel and to conduct the institutions. Let us have no more meetings than we must. Can the Evangelistic Work Committee or any one else convince us that we *must* have this one?

Yours truly,

EVANGELIST.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Atlas of the Chinese Empire. Specially prepared by Mr. Edward Stanford for the China Inland Mission. Morgan & Scott, Ltd., 12 Paternoster Buildings, London, E. C. 1908. Price 10s. 6d. (With Companion Volume, "The Chinese Empire", edited by Marshall Broomhall, B.A. Morgan & Scott, Ltd. 1907. Price 7s. 6d.) Presbyterian Mission Press. Price \$6.00.

All students of China will find this atlas invaluable, whether for commercial, political, or religious purposes. Mr. Broomhall, the compiler, by putting the production of the atlas into the hands of Mr. E. Stanford, has secured that the technical workmanship should be of the best quality. Each province is shown on a separate map; the smaller ones occupying one page, the larger ones two. The clear

and accurate drawing, reinforced by judicious colouring and selection of detail, gratifies the eye and gives assurance of care and thoroughness. A novel and excellent feature is that the province delineated in each case is drawn on a white ground, while the surrounding country or sea is tinted to the edges of the map. This arrangement gives the clearest possible ground for names and details, while the white ground with surrounding tint, separated by a red line, gives remarkable boldness and solidity to the outline of the province in question. Again, large portions of each province are depicted in at least two sheets, once in white, when it is itself the subject of the map,

and once in colour when it appears as part of the country surrounding another province.

The provinces vary much in area, and some, like Kansu, are of very irregular outline, but these difficulties have been well overcome by the use of single or double pages. By this means all the provinces of China proper have been drawn to the same scale (47 miles to the inch), and only the outlying dependencies—Manchuria, Mongolia, Sinkiang, and Tibet—have been reduced to a smaller scale (120 miles to the inch). The whole has been so skilfully adjusted that in only two cases—Kansu and Mongolia—have the boundaries of the double page been exceeded. In these the difficulty has been overcome in one case by a folding flap, in the other by an inset. Formosa, now belonging to the empire of Japan, is also represented; room having been found for it as an inset in the map of Fukien.

The work is so well done that the student will hardly discover how much labour has been spent in the collation of the information, in the drawing of the maps, and in the identification and marking of the mission stations. These are happily now so numerous that it was not possible to mark them all, nor could a fixed rule be followed as to what constitutes a mission station. The residence of a foreign missionary, or of an ordained Chinese clergyman, has in general been taken as constituting a station of sufficient importance for insertion.

The thoroughness of the preliminary work and the care and accuracy with which the results are set forth in the maps, can only be appreciated by a careful examination. A simple test is to take

the List of Stations on pp. xi and xii and compare it with the Index at the end of the volume and with the entries in the maps. Taking, for example, the provinces of Yunnan, Kiangsi, and Kwangtung, only some slight discrepancies are found, as follows:—

The List of Stations in Yunnan contains Fukwan, and the name is duly found in the Index, but in the map the red cross is lacking, which should mark it as a station. Laowantan is given in the List as a station, but in the Index and map it appears as Laowatang, and in the map it also lacks the red cross. Pingi in the List appears in the Index and map as Pingyi. Tungchwang Yun in the List and map appears in the Index as Tungchwang Yan.

Under Kiangsi, Yühsan appears in the List, and in the maps, 3 and 8, it is twice marked as in Kiangsi. But in the Index it is noted as belonging to Chehkiang, though with latitude and longitude rightly corresponding with its position in Kiangsi as shown in the maps.

In Kwangtung, both Swabue and Samhopa (more correctly called Somho) should have been noted in the List and marked in the map as stations of the E. P. M. Also Ungkng, which is rightly noted in the List of Stations, should have the letters E. P. M. added to it as one of the centres of a Chinese pastorate of that Mission. Taiping Tung in the List and map appears in the Index as Taiping Tun. Tuaua has been entered in the List and Index, but in the latter its latitude and longitude have been incorrectly given, and it has been wrongly placed in the map. It has evidently been confused with Tuaka

and put in its place in the map. Tuaua should take the place of Tuaua as marked in the map, and also in the Index with the latitude and longitude which have been wrongly assigned to Tuaua. On the other hand, Tuaua should appear in the Index with latitude about $23^{\circ} 5'$ and longitude about $115^{\circ} 37'$, and should be marked accordingly in the map with a cross attached to it.

These are all the errors of this class which have been detected in the three provinces taken at random for testing. They are not noted here for the purpose of fault-finding, but to show how few and slight they are. Perfection is impossible in this kind of work, and slips like these can be corrected in another edition. One more serious omission should be noted. The Island of Hainan is omitted from the List of Stations, and none are marked on the map of the Island, so that it is made to appear as unoccupied territory. There is a well-known and effective Mission of the A. P. M., N., whose missionaries occupy Hoihow and one or two other centres. Hoihow at least should be named in the List and marked with the red cross in the map.

Some of these discrepancies and omissions are due not to any fault of the editor, but to imperfect information supplied by mission secretaries. It is to be hoped that all missionaries and secretaries will combine to supply such information as shall enable the editor to carry his admirable work still nearer to perfection in a future edition.

One or two suggestions for minor improvements may be offered. It is a defect that in looking up the name of a place in the Index one finds no ref-

erence to the *number* of the map in which it will be found. Instead of this the name of the province is given, and unless one first commits to memory the corresponding numbers, this involves a further reference to the Key Map, or the List of Provinces before the proper map can be found. Space would be saved and more aid be given to the student by omitting these names of provinces from the Index and substituting in a bold type the number of the map in which each place is shown. Also the insertion of the letters *N.* and *E.* after each latitude and longitude, though in accordance with the practice of more general atlases, is here unnecessary. In China all latitudes are North and all longitudes are East, and the omission of these more than 13,000 unnecessary letters would both save printing and tend to clearness. At most, the "Lat." and "Long." at the head of the columns is amply sufficient. Even that is not required if the reader remembers that every latitude is necessarily under 90° and that in China every longitude is over 90° , so that in an atlas of China no confusion is possible and no constantly repeated mark of distinction required.

Passing from these details one is struck with the great value of this atlas to any one who wishes to study seriously the problems of the Chinese empire. The Preface indicates what a large collection of maps and surveys has been laid under contribution, and it is safe to say that nowhere else can the student find present knowledge of Chinese topography so completely collated and set forth with such clearness and accuracy as in this atlas. All intelligent

students of political and commercial problems will find here a storehouse of the best information.

For students of the larger aspects of missions this atlas is indispensable. Along with the companion volume, "The Chinese Empire," it will be found to have done for China and its dependencies what has been done, so far as we know, for no other mission field. In impartial breadth of treatment, including the missions of all Protestant churches, with adequate knowledge and painstaking accuracy, these two volumes, and more especially the atlas, are unrivalled in missionary literature. They should be in the hands of every Committee or Board of Missions, in the library of every theological college, at home or in China, and accessible to the missionaries at every mission centre. The study of these maps must stimulate every thoughtful mind to more intelligent prayer. Those sections which are fairly well sprinkled with the red crosses will call out thanksgiving and prayer on behalf of the missionaries and the Christian churches under their care, especially when it is remembered that each cross represents a centre round which cluster many out-stations too numerous to be marked on the maps. On the other hand, any one who looks at the map of Sinkiang with only three crosses, Tibet with none, Mongolia with only one (though according to the List there should be another at Patsebolong), and Manchuria with none north of the Sungari River (though the United Free Church has one at Hulan, just on the north bank, which has been omitted), must feel sadly how far we still come short and be stirred up to earnest prayer

that to these great regions of darkness the light may soon come.

Is it too much to hope that Mr. Marshall Broomhall, besides earning the lasting gratitude of all missionaries in China, may have the supreme satisfaction of seeing his fine atlas contributing to missionary efficiency in the delimitation of fields to prevent overlapping and in the effective occupation of districts which are still left destitute?

J. CAMPBELL GIBSON.

The Temples of the Orient and Their Message, in the light of Holy Scripture Dante's Vision and Bunyan's Allegory. Kegan Paul, Trench, Trübner & Co. London.

This is no ordinary book. It deals with one of the most important subjects of modern times—how to overcome evil with good. The Christians have one way, the non-Christians have another which down at bottom have much in common. It is another illustration of Professor Bruce's Providential Order of the World.

It is the essence of a whole library of the best modern books on the subject of which it treats. There are frequent quotations from Max Müller, Renouf, Sayce, George Smith, Hommel, Hilprecht, Ebers, Maspero, Peters, Haug, Uljfaloy, Jastrow, Grifis, Scidmore, Montifiore, The Encyclopedia Britannica, Jewish Cyclopedica, Bible Dictionary, Book of the Dead, Creation Tablet, Persian, Japanese authors, etc., etc.

The author is saturated with the Bible, Dante, Bunyan, Samuel Rutherford and others to whom there are references in abundance for comparison. Thus within a small compass of 400

odd pages we have an immense amount of most important facts compressed, the labour of years of study in many scores of volumes, already done for us, for which we cannot be too grateful. It shows that what some of us in our childhood thought was the monopoly of Christendom alone, is in some form shared to a very large extent by the whole non-Christian world, and showing also that before modern missionary zeal was kindled God had long ago touched the hearts of the devout in all lands by His infinite wisdom and love.

It is our privilege to follow in His footsteps with sympathy and love, remembering that our Lord did not break the bruised reed nor quench the smoking flax. Our Lord did not come to destroy but to fulfil.

The book has a clear map of ancient trade routes and has also in Chapter XI a valuable chronology showing the result of the latest excavations in Nipur and Egypt, beginning 6000 and 7000 B.C. and a very complete index of immense convenience for reference. Those missionaries who have no access to large libraries on this subject will find that this volume will save them an immense amount of time and money.

J. R.

Bishop Hannington and the Story of the Uganda Mission. Prepared by W. Grinton Berry, M. A. F. H. Revell Co. Pp. 208.

This is a new telling of the dramatic story of the evolution of the Uganda Mission, all of which has taken place within the last thirty years. It is based upon the Life of Hannington, by Mr. Dawson, and Mullins' "Wonderful Story of Uganda", with details filled in from other

sources, bringing the narrative down to the close of 1907. The book is intended by its compendious form and its cheap price to bring within reach of the now large number of readers interested in modern missions the facts relating to this one, perhaps the most remarkable missionary development of a great missionary century. It ought to have a wide circulation.

Twenty Years in Persia: A Narrative of Life Under the Last Three Shahs. By John G. Wishard, M.A., D.D., Director of the American Presbyterian Hospital at Teheran. F. H. Revell Co. 1908. Pp. 349.

It is about thirteen years since the publication of Dr. Wilson's "Persian Life and Customs", which was brimfull of interesting information about that remote empire. Dr. Wishard's book, in twenty chapters, gives a broad survey of the same field, covering all the important aspects of the national life, and is especially full in regard to the political events of the past three years which have brought Persia before the world as one of the Asiatic countries which is determined to be up-to-date, and have all the modern improvements, "Liberty" and a "Constitution" among them. It is easy to perceive from an outline like this what a mighty influence the leaven introduced by the American Board Mission in the thirties of the last century has become, what important advantages have been gained, and most important of all, how very much remains to be accomplished. The mission study classes who are surveying the earth with an intelligent and minute scrutiny will find in this volume a great deal of valuable material. In one of the early works about

China, published soon after the arrival of the British troops in 1860, the writer referred to some member of the British Legation who had had a previous appointment in Persia and who was struck with the resemblances between that country and China. The same idea recurs on reading this book, which gives us, whose home is the Flowery Land, an added interest in the descriptions and suggests possible and perhaps probable similarities in the coming development of country and people.

Twenty-first Inland Otago Tour (1907-1908), by Alexander Don.

This is a pathetic account of Mr. Don's annual tour to the hills and valleys of New Zealand, where there is still a dwindling number of Chinese gold miners, some of whom are too poor to return to China as they long to do. The 4,500 Chinese of 1886 are now only 2,500. Cause—exhaustion of the gold deposits. There does not seem much danger of too much Chinese immigration in New Zealand. The perils, the heat, etc., of this trip easily compare with our experiences in China. The distances travelled in fifty-five days were: by rail, 1,254 miles; by coach and steamer, 345 miles; on foot, 543 miles. Total 2,142 miles.

St. Luke's Hospital for Chinese. Forty-second year.

Dr. Boone, the veteran chief, is supported by Dr. W. H. Jefferys and Dr. A. W. Tucker, with staff of nurses and Chinese doctors. The financial support, notwithstanding hard times, is even better than ever. A handsome new four-storied building is now

going up on the opposite side of the road, to be a special eye hospital, with rooms for everything the medical heart can desire. A valued gift, this year, has been a fine modern ambulance. There were 448 opium poisonings and 1,825 accidents; two items which tell volumes. Grand total, 40,127. Judging by the chaplain's report, much good seed has indeed been sown, but *visible* results are small.

Directory of Protestant Missionaries in China, Japan and Korea, for the year 1909. The Hongkong Daily Press Office. Presbyterian Mission Press, Shanghai. Price, 60 cents. Postpaid, 65 cents.

This convenient booklet, issued annually by the Hongkong Daily Press, and containing, first the Missions arranged in alphabetical order, followed by an alphabetical list of all the missionaries in China, Japan, and Korea, is indispensable to every missionary who wishes to know just who and how many are laboring in these countries.

We note that there are some two pages more in the list than last year, which would indicate an addition of some 130 names during the year.

Doctor Lee, by Marshall Broomhall, B.A., with Preface by Walter B. Sloan, Home Director of the China Inland Mission. Pp. 61. Photograph. Price 6d. nett.

In this brief booklet we have recorded with suitable enlargement the main points in the career and teaching of Y. L. Lee, the doctor who did so much good as an evangelist to Christians. The curious thing is that he thought himself such a failure in reaching the heathen

that he gave it up after a few attempts. We thank God for what He enabled His servant to do, but we still wait for the Chinese Paul or Moody.

From the Roman Catholic Mission, Sicawei, we have received two books; one a history of the world in English (a translation of a Chinese original). It is a handy compendium of historical data, though of course from the Roman Catholic standpoint. The other is a year-book in French, issued by the Observatory, packed full of information—astronom-

ical, meteorological and general. The price is one dollar and a half.

ACKNOWLEDGMENTS.

The Boy's Book of Poetry. Part I. Junior. Part II. Intermediate. Part III. Senior. Price fourpence each. Macmillan & Co., London.

A happy selection of short pieces of poetry, chosen from various authors, and well adapted to the different grades for which they are offered.

By the same. Representative English Poems, by G. S. Brett. With Notes. 376 pages. Price 3/6.

Missionary News.

The following further account of meetings held by Mr. Goforth at Changtifu will, we feel sure, call forth the thanksgivings of our readers.

The first meeting was held on Saturday evening, November 7, when Mr. Slimmon, who had led the singing at the Weihui meetings, gave an account of what transpired there. It was Wednesday evening, however, that the complete breakdown came, and from that time forward the note was "VICTORY." The morning meeting was opened with a hymn, prayer and another hymn. Then Mr. Fan, of the girls' school, came forward and asked to be allowed to say a few words. He then proceeded to tell how, when he reached the school grounds in the morning, he had heard a great sound of weeping. The Spirit's power had come upon the girls, and the sense of sin was overpowering them. He tried to commence work as usual, but the bell rang in vain. He went to report to the Principal,

and was advised to let the Spirit complete the work He had begun. This was done. With the conviction of sin came the desire to confess it, and until this was done, there was no peace of mind; so one and all confessed to one another and to their teachers and to God and asked for forgiveness. Such was the story Mr. Fan had to tell. When he had finished, two other men came forward to the platform and made confession of sin; one of them with bitter cries breaking down, unable to proceed. An opportunity was then given for prayer, and thereupon ensued such a scene as never before had I seen. A man started to pray, had not said more than half a dozen words when another and another joined in, and in a moment the whole company was crying aloud to God for mercy. All the pent up emotions of a life time seemed to be pouring forth at that time. All the sins of the past were staring them in

the face, and they were crying in anguish to God for mercy. Nothing in my mind can more fitly describe the scene than to compare it to the suddenness and violence of a thunderstorm. It starts with the patter of a few drops, then comes the downpour, lasting half an hour or so. But while it lasts how terrible it is. So it was here with this storm of prayer; it started with the one or two, and then came the burst from many hearts, all the pent up emotions so long held in check. There was no restraining it and no attempt to do so. Think of the Chinese, so afraid of "losing face," of showing his real feelings, of betraying his secret thoughts. But now there was no thought of "face" or of who saw or criticised. The one thought was, "God be merciful to me a sinner." Each man and woman was face to face with God, a righteous God, and what mattered what friends or neighbours thought or said?

The afternoon meeting was much quieter, but one felt that the Spirit was now having His way. After the address there followed prayer and individual confessions. On Wednesday evening, after the opening services, an opportunity having been given for prayer, again came an outburst similar to that in the morning, but perhaps not so prolonged and intense. Wednesday and Thursday were the days of greatest storm, when the volume of prayer was most demonstrative. Afterwards there was intensity, there was sobbing, but there was more quietness. As the days passed there was added confidence in tone, due to the increasing knowledge of the power of prayer. As men and women came under the power of the Spirit, confessed their sins

and received a new sense of pardon, peace and power, their desire to see others receive a similar blessing was especially manifested in their recourse to prayer and their entire reliance on the Holy Spirit to confer that blessing. Sometimes one who had wandered far away from God, and now came back to Him publicly, confessing his sin, would ask for the prayers of the people. At once, as with one heart and voice, all would respond. Again, the cry of a son or daughter for a father's or a mother's salvation, the appeal of an anxious one for prayer for relatives, the yearnings of a helper for the people of the district over which he had been placed as shepherd, each brought its response in a volume of prayer from the congregation. Never did we realise the power of prayer as we did at that time. The whole atmosphere of those days was one of prayer; especially do we think with wonder and gratitude to God of those afternoon and evening prayer meetings amongst ourselves. We would first spend a little time in talking over the situation, the subject and persons for which special prayer should be offered, and the answers already received, and then we would spend the rest of the time in prayer. Looking back on that time now, and recalling the great number of definite petitions presented, and definite answers received almost immediately, one cannot but "praise God for all His goodness and His wonderful works to the children of men." We would go direct to the general meeting from our knees, and oh the gladness and the glory of it, as we saw one after another of those for whom we had been praying, going forward to tell

how God had met with them and brought conviction of sin to their hearts. We, however, were not the only ones who learned to pray in those days; our Chinese Christians not only learned their lesson, but how to work as well. They had their prayer circles as well as we, and kept us informed of all that they were doing to bring in those who had grown cold or were special hindrances to the work. Many a case was reported of their sending out letters or special messengers to friends, relatives or neighbours who had not thought it worth while to come to the meetings. In special cases they sent out deputations of three or four men and persuaded some who were nursing grievances against the church, or had fallen into sin, to come to the place of meeting. Then they took them apart, prayed with them, asked us to pray for them, followed them with their prayers into the meetings until the Spirit had brought them back to God. Talk of the enthusiasm and hard work done to bring in voters on an election day; just as great zeal did these Chinese Christians display in the endeavour to bring as many as possible into right relationship with God.

Our readers will be interested in the progress made by the Kiangsu Christian Federation Council and reported by Rev. Frank Garrett.

In harmony with the action of the Shanghai Centenary Conference the Committee on Federation called a representative meeting of the Missions of the province, which met in Soochow, December 15th and 16th.

Ten Missions and two Bible Societies were represented as fol-

lows: China Inland Mission, Foreign Christian Mission, Presbyterian Mission (North), Presbyterian Mission (South), Methodist Mission (North), Methodist Mission (South), Baptist Mission (South), London Mission, Seventh Day Baptist, Woman's Union, American Bible Society, and the National Bible Society of Scotland.

The following constitution was adopted:—

1st. NAME.—The name of this organization shall be the Kiangsu Christian Federation Council.

2nd. PURPOSE.—Its purpose shall be to promote the unity and sympathetic coöperation of believers, looking to the realization of Christ's desire for the unity of His church, for, as this spirit grows and our work spreads, there is hope that all denominations will carry out the plans for union adopted by the Federation Council. There shall be no interference, however, in the freedom of action of each society.

3rd. Each Mission having work in Kiangsu province may appoint two representatives, one Chinese and one foreign, as its delegates to the Council. It may appoint one additional foreign delegate for the first 25 missionaries and one more for each succeeding 25 or major fraction thereof. It may appoint one additional Chinese delegate for the first 500 Chinese members of the church and one more for each succeeding 500 or major fraction thereof.

4th. OFFICERS.—The Council shall elect a president, vice-president, a Chinese and an English secretary to hold office until the next meeting.

5th. MEETINGS.—The Council shall meet once a year at such time and place as the delegates shall decide; two-thirds of the delegates-elect shall constitute a quorum.

6th. BUSINESS.—Whatever may promote the growth of believers in love and aid in drawing together of the different denominations may be the subject of such consultation and action as shall make their unity manifest to all.

7th. A two-thirds majority of those present shall be necessary for the adoption of any proposal.

8th. **EXECUTIVE COMMITTEE.**—There shall be an Executive Committee composed of the five officers and two others elected by the Council for the transaction of any extraordinary or unforeseen business. Five members shall constitute a quorum of the Executive Committee. This committee shall have power to call an extra session of the Council on one month's notice, and to change the time and place of the meeting of the Council if necessary.

9th. **AMENDMENTS.**—This constitution may be amended by a two-thirds vote of those present at any meeting.

The next meeting of the Council will occur in Nanking, November 24th, 1909. Rev. Li, of the Soochow University, was elected president. A Committee on Bible Study and Bible Institute Work was appointed, of which Rev. H. L. Rowe, of Nanking, is chairman.

Let us have a full representation at the next meeting. Please send all suggestions as to how this Council can best accomplish the work for which it is formed, or regarding the programme of the next meeting, to the president or to Rev. J. R. Graham, Tsing-kiangpu, or Rev. J. W. Crofoot, Shanghai, members of the Executive Committee, or to Frank Garrett, secretary, Nanking.

The following account, by Dr. Mary Fulton, of women's medical work, will be read with interest.

There is in Canton a college known as the E. A. K. Hackett Medical College for Women.

During the nine years of its existence we have graduated twenty-two doctors. All, with possibly two exceptions, are doing good, honest work in cities, towns and villages. All, save two, are Christians. Should each see but one hundred patients a

week, many thousands in a year would have been relieved of suffering and have heard the Gospel through this purely native agency.

Some are in private practice, some in hospitals, some medical instructors. All are acceptable to their own people, and a few have wide reputations.

My chief assistant is a skilful operator. Several able surgeons from America, who witnessed her doing major operations, were delighted and greatly surprised to see a young Chinese woman so thoroughly competent.

Through one of these visiting doctors who, impressed with our fine surgical opportunities and meagre outfit, Mr. Louis H. Severance has just presented us with nineteen hundred dollars worth of new instruments.

The medical students greatly appreciate the beautiful new microscope in their lectures on microscopy.

The college and hospital are so intimately associated that at the end of the four years' course the young women go forth with large practical experience, gained in clinics, drug-room, wards, and in homes through out-calls.

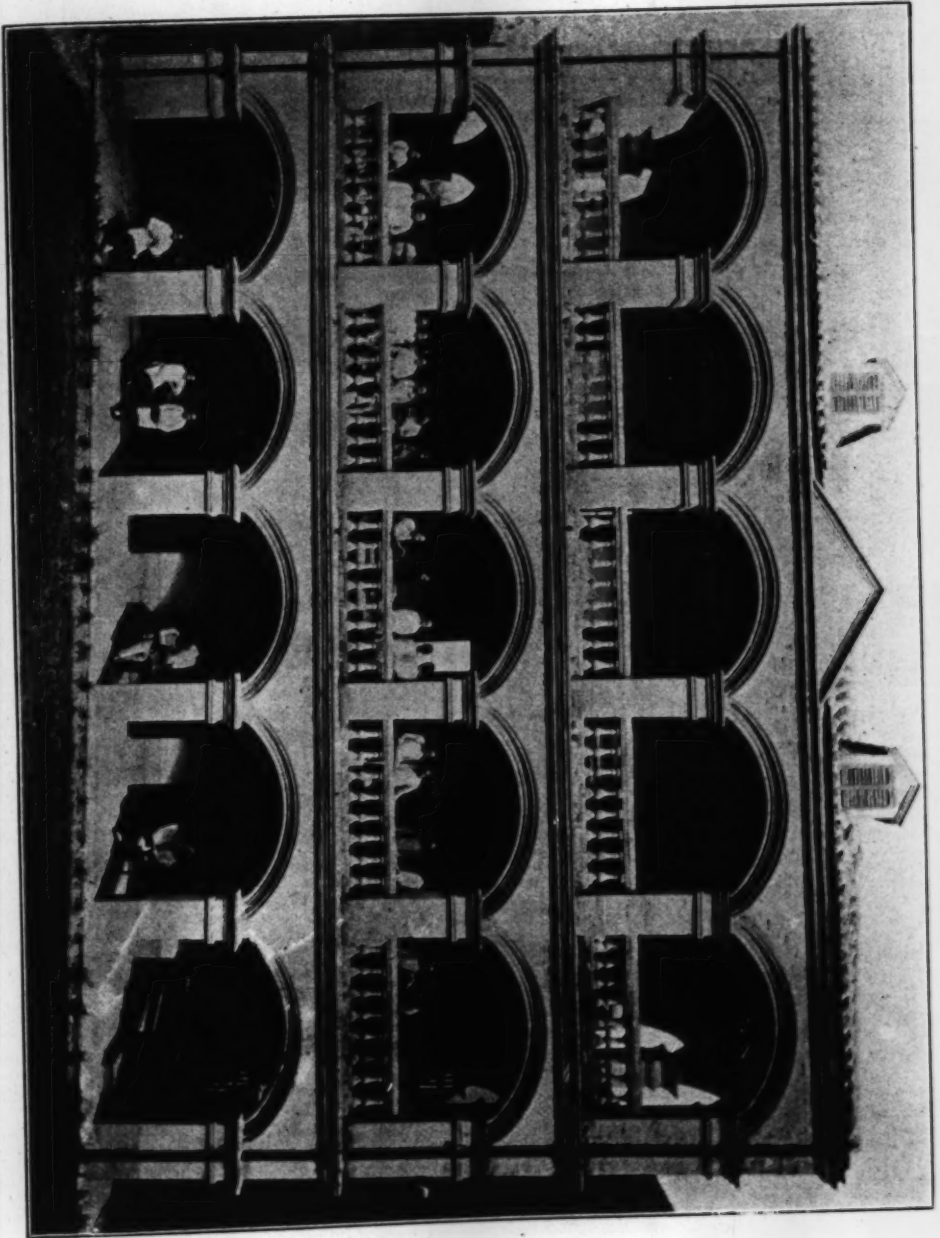
Over forty are now studying. Not only are they from Canton, Hongkong, Macao, and vicinity, but from Hainan, Honolulu, Amoy, Foochow, and Hankow.

It is surprising how soon those from other provinces understand and speak Cantonese.

The college year begins with each Chinese new year. As this is the only medical college in the empire exclusively for women, we receive applicants from all denominations.

For those coming from a distance, a reduction is given in tuition.

ORIGIN
COLLEGE
LIBRARY



LECTURE HALL OF WOMEN'S MEDICAL COLLEGE, CANTON.

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Now that we have our buildings, and are fairly started, we hope to be able to introduce new departments.

For years we had few textbooks. Now there are a number of fine new ones which are eagerly greeted by the students. They are constantly demanding more, more.

I have translated gynecology, diseases of children, nursing in abdominal surgery, roller bandaging, and have begun another. Nothing at this time seems more important for a doctor to do than translate and instruct.

I am fully persuaded that, through these medical centres, we must, for many years, supply China with her physicians.

English has its future. *Now* the demand for women physicians to go out to distant regions amongst their suffering sisters is greater than we can meet.

The same is true of our training school for nurses. The thinking Chinese are deeply grateful for the opening up to their daughters the two noble professions of medicine and nursing the sick. Hitherto they were sold in marriage, or otherwise.

To find a *woman* not only self-supporting but taking care of her parents, brothers and sisters, makes a whole clan as proud as though she were a "ku-yan."

I used to think only foreigners ought to instruct in medicine. I have, after over twenty years' experience, about concluded *no* foreigners should teach.

Of course *all* depends upon how you have taught your teachers to teach. Some of mine could give points to normal department teachers at home.

In short, I have learned it is wisest to allow the Chinese to do all the work just as fast as they can be fitted for each phase of it, and that they will do it better and at half the expenditure of energy that a foreigner would expend.

It is our aim to send out doctors who are earnest Christians, honest practitioners; who will bring Christ to these dark hearts and homes; who will actually relieve suffering and save life; who will promulgate principles of sanitation and bring about such a knowledge of hygiene and right living that the sons and daughters of the land of Sinim shall rejoice and be glad because some of her choice young women chose to follow in the footsteps of Him who went about teaching and healing.

Mr. P. L. Corbin sends the following report of a federation meeting in Shansi.

The first meeting looking toward federation in Shansi province was held in Taiyuanfu, November 23rd and 24th, 1908. Twelve members of the Tentative Committee, or substitutes, were present, representing the six Missions now having established work in the province. As an introduction to their meeting the committee listened to a forceful paper on "Christian Unity," by the Rev. Arthur Sowerby, of the English Baptist Mission. The Committee had a most harmonious session and is referring various recommendations, including a proposed constitution, to the several Missions for their sanction. One or two members of the committee spent half a month in travel from their stations to reach Taiyuanfu for the committee meeting.

Mandarin New Testament (Union Version).

In view of the need of making our final corrections in the text of the above New Testament at an early date, we should be greatly obliged if all those who have criticisms to offer would send them to the undersigned. We understand from the Bible Societies that there is a large and growing demand for this version, and it is therefore imperative

that necessary corrections should be made, and the text, as far as possible, be put into its final shape without loss of time. Suggestions and criticisms will be gladly welcomed, but they should reach the translators by the end of June to be of any service.

For the translators,

CHAUNCEY GOODRICH.

PEKING, January 26th, 1909.

The Month.

INDUSTRIAL.

The Viceroy of Szechuen has obtained permission to organize a company with a capital of Tls. 4,000,000 with the purpose of developing the natural resources of that province.—The plan has been approved at Peking of establishing colleges of shipbuilding in Hupeh, Chekiang, Kiangsu and Fokien provinces.—H. E. Tuan Fang and Lu Hai-huan cut the first sod for the Tientsin-Pukou railway, southern section.—The promoters of the electric lighting and waterworks at Hankow have been awarded special honors by the Peking government because of the important service the establishment of these institutions will be to the city and nation.—The Chinese government, adhering to its original purpose, has completed the purchase of the Peking-Hankow railway from the Belgian syndicate.—Silver, lead and coal mines have been located in the neighbourhood of Chinkiang and a movement is on foot to open mines.

POLITICAL.

The event of the month that has attracted most attention has been the summary dismissal of H. E. Yuan Shi-kai, President of the Waiwupu, Junior Guardian of the Heir Apparent. The foreign ministers in Peking are said to view the situation with alarm.

Particularly urgent have been the representations made by the British and American governments. His Excellency has retired to his ancestral home in Honan. It is not known whether other prominent officials identified with him will meet a similar fate. H. E. Liang Tun-yen, a returned American student, has been appointed President of the Waiwupu.—Na Tung has been appointed on the Grand Council.—It is reported that H. E. Tang Hyao-yi traveled to America with the purpose of promoting an alliance between China and America, but that his efforts have proven futile.—It is said that 700 incompetent officials have been dismissed in Tientsin.—Amnesty has been granted by the Regent to all political prisoners the first day of Chinese New Year.—The Imperial government has granted Tls. 50,000 to the earthquake sufferers in Italy.—The central government has wired to the provincial authorities permission to appoint foreign advisors.—It is announced that the Emperor's education will begin with a study of the Chinese classics.—Through the offer of a wealthy philanthropist money is being raised to establish a university in Hongkong.—The Prince Regent intends to permit the common people to memorialize the throne on governmental matters.—Prof. E. de Witt Bur-

ton and Prof. Thos. Chamberlin, commissioners of the Oriental Educational Investigation Commission, arrive in Shanghai and will remain in China five months.—The Maritime Customs' revenue during 1908 amounted to four and a third million pounds sterling, which is less than any year since 1904. In view of this the Chinese government is proposing to the Powers to increase the rate of duty, offering as a *quid pro quo* that lekin duties be absolutely abolished.

OPIUM AND REFORM.

Viceroy Tuan Fang will open the International Opium Conference on February 1st. The Chinese commissioners will give a banquet to other members of the Commission on the evening of the opening day.—Mon-

golia will be reformed within the first four years along the following lines: (1) establishment of primary schools; (2) development of natural industries; (3) organization of army; (4) reform of official system.—The Prince Regent has decided upon drastic reforms within the Imperial household.—An edict was issued on January 18th declaring that steps should be taken at once to inaugurate self-government in cities, towns and villages.—Primary schools for the education of the children of princes are to be established in Peking.—The President of the Board of Finance has issued instructions that all native banks should refrain from issuing bank notes unless by permission of the Board.—The Prince Regent expects to put the reform of the currency foremost among the reforms to be undertaken.

Missionary Journal.

MARRIAGES.

At Wanh sien, 7th December, T. DARTINGTON and Miss A. EVANS, both C. I. M.

At Chefoo, 16th December, E. TOMALIN and Mrs. A. WRIGHT, both C. I. M.

At Hankow, December 30th, R. H. MATHEWS and Miss A. E. SMITH, both C. I. M.

At Kashing, 12th January, by Rev. H. V. S. MYERS, D.D., Rev. CHARLES MORRIS MYERS, A. P. M. Press, and Miss MARY ANNA MACPHAIL.

BIRTHS.

At Chuchow, December 22nd, to Mr. and Mrs. O. SCHMIDT, C. I. M., a daughter (Helene Esther).

At Shasi, 22nd December, to Rev. and Mrs. ANDERS P. TJELLSTRÖM, S. M. S., a daughter (Marta Otilia Frideborg).

At Shanghai, 30th December, to Rev. and Mrs. JOHN W. NICHOLS, A. C. M., a daughter.

At Hiangcheng, 3rd January, to Mr. and Mrs. F. S. JOYCE, C. I. M., a son (Raymond John).

At Bournville, England, 3rd January, to ISAAC and ESTHER L. MASON, Friends' Mission, Szchuan, a daughter (Katherine).

At Chentu, 3rd January, to Mr. and Mrs. E. A. HAMILTON, C. M. S., a daughter (Irene Theodora).

At Hweichow, 9th January, to Mr. and Mrs. G. W. GIBB, C. I. M., a son (Edward Douglas).

At Tsoyun, 10th January, to Mr. and Mrs. C. J. ANDERZEN, C. I. M., a daughter (Svea Viola).

At Ningpo, 13th January, to Rev. and Mrs. G. W. SHEPPARD, E. U. M. F. C., a son (Thomas Vincent).

At Changsha, 19th January, to Mr. and Mrs. BROWNELL GAGE, Yale M., a daughter (Emily Thornton).

At Shanghai, 22nd January, to Mr. and Mrs. C. THOMSON, C. I. M., a daughter (Agnes Mary).

DEATHS.

At Saratsi, 10th December, EMIL NATHANIEL, youngest child of O. E. and Mrs. Oberg, C. I. M.

At Montreal, Canada, in January, ALEXANDER GARTSHORE, second son of Dr. and Mrs. Percy C. Leslie, C. P. M., aged 4 years, from diphtheria.

At Taichowfu, 15th January, Miss A. R. RUDLAND, C. I. M., from malaria.

18th January, Mr. T. A. P. CLINTON, C. I. M., from consumption. (Cable received from Melbourne.)

ARRIVALS.

AT HONGKONG :—

28th December, Rev. and Mrs. GEORGE CAMPBELL and three children, A. B. M. U.

AT SHANGHAI :—

9th November, Rev. and Mrs. J. E. DENHAM and Miss E. CASSWELL, all C. M. S.

29th November, Miss E. F. TURNER, C. M. S.

10th December, Mrs. O. M. JACKSON and two children, Mr. W. L. L. KNIPE, Miss C. CARLETON, Mr. W. R. CANNELL, Dr. J. H. LECHLER, Miss J. MORRIS, all C. M. S.

26th December, Dr. J. E. WALKER and Miss J. WALKER, both A. B. C. F. M. and both returned; Miss M. A. JAQUET, M. E. M.; Miss N. D. GAGE, Yale M.

30th December, Miss LATTIMORE, A. P. M. (returned).

3rd January, Mr. and Mrs. J. BENDER, C. I. M., from Germany; Miss H. M. WATT, E. Bapt. M.

4th January, Miss A. GRAHAM, Rev. and Mrs. L. BYRDE and three children (ret.), all C. M. S.; Rev. G. P. STEVENS, S. P. M.

7th January, Mr. and Mrs. P. J. TURNER and family, C. M. S.

10th January, Mr. A. W. LARGE, C. I. M., from England.

15th January, Mr. and Mrs. A. W. DAVIDSON, Friends' M. (returned).

19th January, Miss MURRAY, S. P. M.

DEPARTURES.

8th December, Miss M. E. GILLARD, C. M. S., for England.

12th December, Rev. and Mrs. J. W. WALLACE and family, C. M. S., for England

27th December, Mrs. C. F. NYSTRÖM, C. I. M., for England.

— January, Rev. C. H. DERR, A. P. M., for U. S. A.

6th January, Miss HENDERSON, A. C. M., for U. S. A.

8th January, Mr. M. E. RITZMANN, Un. Evang. C. M., for U. S. A. via England.

9th January, Mr. and Mrs. E. TOMALIN, Messrs. P. C. PLUMBE and W. E. HAMPSON, to England; Mr. and Mrs. W. HAGQVIST and four children, to North America; all C. I. M.

12th January, Dr. and Mrs. W. F. SEYMOUR and daughter, A. P. M., for U. S. A.

22nd January, Rev. and Mrs. J. N. ANDERSON and three children, and Dr. A. C. SELMON, all S. D. A. M., for U. S. A.

23rd January, Rev. and Mrs. W. B. HAMILTON and daughter, A. P. M., for U. S. A.; Rev. and Mrs. JAS. WEBSTER, U.F.C. of S., for Scotland; Rev. and Mrs. K. S. STOKKE, A. Luth. M., for U. S. A. via Suez.



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